

THE
MEMORABLE,
AND TRAGICAL
HISTORY, OF THE PER-
SECUTION IN AFRICKE:
vnder GENSERICKE and
HVNRICKE, Arrian
Kinges of the Vandals.

WRITTEN IN LATIN BY
the blessed Bishop VICTOR of Vti-
ca, who personallie (as also S. AV-
GUSTINE the famous Doctor)
endured his part thereof.

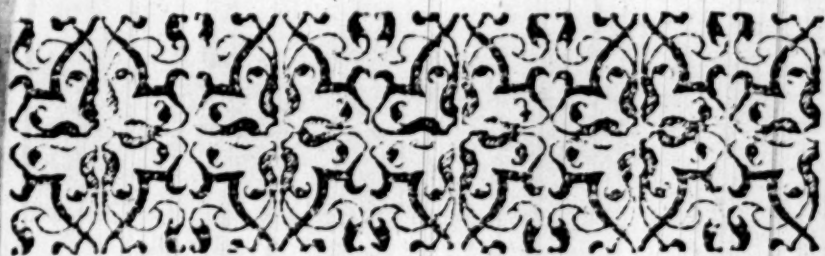
WITH
A BRIEFE ACCOMPLISHMENT
of the same History, out of best Authors:
together vvith the life and acts of the
holy Bishop Fulgentius, and his
conflicts vvith the same
Nation.

Nothing newe vnder the Sunne. Eccles. 1.

*The Spirit and the Spouse say, come, and vvho hea-
reth let him say, come. Apoc. 22.*

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TO
THE VERTV-
OVES, AND DEVOUTLY
AFFECTED, HIS DEARE
MOTHER: PERSEVE-
rance in the paths
of Godlines.



HERE want not (*Deare Mother*) vvho vvith their newe gifts, wil impart to you the hopes of an happy yeare : vveary I no lesse then your selfe, of novelties, present you rather with a jewell of no lesse antiquity, then price : which long hath vnworthely layen hid, when most of all stood the vertue thereof in request. Stale it is not, neither doth the age thereof diminish the estimation, but enhaunce it: quality of writers

A ij.

and

and Authors being now at that passe, that by proportion of antiquity their value commeth to be rated. No otherwise then as in pretious stones and gold is commonly accustomed, the first whereof the more families they haue enriched and beautified, lesse are held in suspect; the later, howe much farther yeares it pretendeth in the stampe, fayrer currencc it commonly findeth in the exchange, countenance being deriued from the continuance. Meruaile not if to you a woman, I translate a Diuine; to one nothing curious in controuerfies, send a Father of the primitive Church. No Author this aboue your reach; no high discourse of difficile questions: but being deliuerer of a playne history, fuller of excellent examples, and pithy motions to perfection, then of subtle points or intricate matters; I judged nothing more worthy on which you might employ your vacant houres, or I my time and trauaile. Great plenty of things deseruing mature cōsideration herein you haue: peruse them, vse them, print them in your minde; and what you admire in others, apply to your selfe.

R. Y. S. M. L. A. D.

THE



THE
PREFACE OF THE
TRANSLATOR.

BY that which I found in my
selfe, when I hapned to reade
this tragicall history, and by
well peysing the substance of this
Autbor, it was not hard for
me to perceiue, that if he spake
English, he might worke meruails in soules. To in-
struct the vnderstanding, to moue the will, to illu-
minate the hart, to enkindle the minde, to remoue
the mists of ignorance from mens wits, to enflame
the right beleeuing soule vnto zeale, I sawe matter
more then sufficient. Let me deserue the blazon of
a lyar, if reading this discourse, the attentiu and
impartiall vmpere admire not, to see howe like e-
uermore thornes are to thornes; and grapes vnto
grapes; wheat vnto wheat; & chaffe vnto chaffe;
sheepe vnto sheepe; both children of darkenes & of
light to their foresathers. If therein the weake in
faith finde not assurance of Gods assistance; the
tempted, discreete meanes of resistance; the sound

consolation incredible; the corrupted their soules touched to the quicke. If herein be not many notable singularities of Historicall antiquity, and so many passages of points Ecclesiasticall, that the faith and face of the vniuersall Church of Christ, at those dayes may most lively thereby be described; the beliefe, rites, ordinances, and gouernment thereof: euen at those dayes, when the three famous and chiefest Doctors, Hierome, Ambrose, and Augustine, had immediately before together flourished. Argument and forme of the persecution, was no other, then this which followeth. After the Vandals had as an vncatara-cted torrent, or mercyleesse inundation, ouerrunne France and Spayne, they passed into Africa, wrested the same from the Roman Empire, there established the seate of their Kingdome, and iealous of their newe conquered Dominion, deemed nothing more secure then as the Mediterrane Sea did by vast and boysterous waters seuer them from the Empire: so by dissonant & irreconcilable opinions, to deuide the peoples harts from all society with the same, to alienate them from the communion in beliefe with Greece & Italy. Wherevnto, when the Arrian heresie (which had already infected the Vandals, and in Africke had long since canker-wise crept into many harts) seemed most proper; Gensericke their King by
terror,

terroure of lawes gaue countenance to the same, & enterprised the viter extirpation of the faith. Nos in deepe vrging in expresse termes to deny Christ our Lord to be equall to his Father, or to confesse any point of **Arrianisme** against their conscience (for it had beene too palpable abomination euen to the simplest senses) but only importuning for conformity sake, to suffer themselves to be sprinkled with water of the **Arrians** handes, vnder certayne forme of wordes different from the Catholike manner, and at least-wise to forsake the accustomed sacrifice of the Church, and resort to their pretended prayers. For recusancy of which sacrilegious impieties, such thinges endured the Godly of those times, as haue scant beene heard of: whose calamities make the subiect of this booke. But no wisdom is there against the wil of the highest, nor counsaile against his determination, nor preuention against his prouidence, nor machination against his might; who first by horrible famine and mortality eased for a season the yoke of his afflicted, and finally after foure-score and tenne yeares, subduing the **Vandals** by the hand of the valorous **Belisarius**, reunitid the Province both to the Roman Empire and communion of the true faith: Full is the history Ecclesiasticall; full are **Eusebius**, **Sozomen**, and **Theodoret**, of the persecutions rayssed by Iewes and Infidels, against

the Spouse of Christ in the increments of her Infancy, from the bloud of S. Stephen the first of Christian Martyrs, to the bloud of Iulian the Apostata last of the Pagan Martyrs. But herein is beheld the hard intreaty of the Church by those which once were her owne children, and Christian swordes embrued with Christian bloud, for not revolting from the first fore-planted faith; and for profession of one or two points in beliefe, thousands to haue laid their lines. Let no man yet suppose this discourse to haue beene not auncient, but moderne; nor true narration, but a significant fable forged to contradict the innouatory opinions, which within these threescore yeares haue started vp in Christendome here and there; and to cypher out vnder pretended names, and comprised counterfeits of neuer attempted facts, the state of the passed times in this our lesser world of Britayne: or that the Translator ment to propose this as a configuration to any matters acted in the last Raigne of 44. yeares before our eyes, whose intent is not to descend vnto any such comparison, least of all to aggrauate against the proceedings of our more gracious and more loued Liege, to whome may it please the life-enlarger of the world to prolong happy dayes, that expected clemency and goodnes issuing from his feeling hart, may dry vp the current of our yet whelming calamities, and that as
his

his glorious Progenitricc shall be by all subsequent ages, memorably celebrated amongst the heroickall Martyrs, who haue washed their stoles in the blood of the Lambe: so may he by the mouths and neuer dying record of posterity, be eternized with Theodosius, with our Constantine and Lucius: not read in Authors and authentical monuments, with obloquy and taint; not mentioned with detestation and horrow; not registred and ranked amongst the Gensericks, and Hunricks; amongst the Valents and Copronymi: but meere to shewe howe great light against the obscurity of our age, lyeth hid in so small a worke. Sundry other Authors haue touched the same proceedings, during the horrible tempest of Arrianisme against the rock-founded City of God, which B. Victor more pathetically, and also more particularly delineateth, as eye-witnes and fellowe-patient in the same. To the distemper of which times may also be imputed the manner of his phrase, dissonant from the eares of our more curious age: considering that he then wrote, when eloquence, and the flourish of humane literature had begonne to take their flight, through the terrible broyles and alarms of Gothes, Huns, and Vandals, almost all at once inuading, renting, & dismembring the Roman Empire. Which also in part to excuse me is but reason, if it seeme not so smoothly

10 The Preface of the Translator.

smoothly deliuered as might be required: the law
of a Translator abridging my liberty. For had I
not in this case chosen rather to be scene Religious
infixer, then fond licētiate Paraphrast, more could
I haue beautified and graced my labour, to the
Reader perhaps, but not to my selfe, who hold pre-
cise truth to be the very beauty as of history, so of
translation. Neither becometh it me to excuse the
harshnesse of the African names, which Pliny
advertiseth scarcely able to be committed to let-
ters. In the edition of Basil, two bookes of the
three are by chapters diuided, but so vnfittingly
to the context of the matter, that a dimme iudge-
ment may apparantly discern, that neither Vi-
dior, nor yet any man of learning was deuiser of
such disorderly order, and confused distinction.
The whole haue I digested into chapters also, but
in a more proper and conuenient sort: as combi-
nation of the seuerall matters best disposed. At
places of marke, or else of speciall difficulty, by the
Authors wordes inserted in the margent, shall the
iudicious reader be vnpreiudiced of his owne
sense. The care of whose commodity might haue
further extended my preamble to so important
an Author; but that litle said sooner
findeth pardon, then doth
prolixity.

(*)

THE



THE FIRST BOOKE.

CHAPTER. I.

*The horrible cruelty of the Vandals, upon
their first arrivall in Africke.*



THE sixtith yeare (as is An Christ.
apparant) hath nowe his 427.
course, since the cruel and
sauage Nation of *Vandals*
set foote into the boundes
of *Africke*, crossing over
with easie passage at the strait, where be-
tweene *Spayne* and *Africke*, this great and
large Sea presseth it selfe into the narrowe
distance of twelue miles. Their whole
power then passing ouer, by policie of
:: *Genfericke* the Captaine, it was forthwith
(for greater terrour of their name) orde-
red,

ali. Gei-
seric. Proc
& Agat.
Tiizerich.

red, that the whole multitude should be nūbred, as many as their mothers wombe had vntill then brought forth, amounting old and young, seruants and masters, to fourescore thousand. Which number being doubtfully published, is euen at this day thought to be so great of men of armes, whereas the number of such is now but small and weake. Finding therefore a peaceable and quiet Prouince, their wicked troupes did on all coasts set vpon the flourishingst part of the land: who wasted, destroyed, and with fire and sword consumed every thing, not sparing so much as the shrubbes and bushes which bare any fruit, least those, whome peradventure dennes in the mountaines, steepe cliffes of the earth, or other bard places did hide in secret, might (being fled away) sustaine themselves with such forrage. Thus while with cruelty they raged, no place remayned free from their vexation. In Churches especially and :: Temples of the Saints, in Church-yardes and Monasteries more villanous was their furie, & with greater flames they burnt downe houses of prayer, then they did Cities and Townes. Where by happe they founde
the

:: Basilicis
Sanctorum

the gates of Gods honourable Palace
 shutte, with strokes of their :: Maces :: *Dextrali-*
 they forcible made entrie: so that it *um, vvhich*
 might rightly at that time be said. *As if* may also be
they had beene in a woode of trees, (so hewed they *Gauntlets.*
downe with axes the gates thereof: in the axe *Psal. 73.*
and hatchet they throwe it downe. Thy Sanctu-
ary in earth they burned with fire; they conta-
minated the Tabernacle of thy name. Howe
 many excellent Bishoppes, and :: noble :: *Nobiles*
 Priests were by diuers kindes of paines *sacerdotes.*
 made away, being tortured to deliuer vp
 what gold or siluer soeuer they had, either
 of their owne, or appertayning to the
 Church. And that all which was extant
 might through constraint of paine be vt-
 tered, they vrged the offerers afresh with
 torments, pretending part only, not the
 whole to haue beene deliuered. The
 more also that any man rendred, more
 they thought he reserued. Mouthes of
 some they opened with poles and barres,
 thrusting in stinking mire and dirt to ex-
 tort confession of mony. Some they tor-
 mented with wresting their foreheads &
 legges with sinewes, :: vtill they twan- :: *Remugi-*
 ged with stretching. To very many (as if *entibus ne-*
 they had beene pitched or rozend ves- *uis.*
 fels)

sels) they vnmercifully powred in at their
 mouthes sea-water, vinegre, dregges of
 oyle, grease, with many other matters of
 torment. Neyther weakenesse of sex,
 nor respect of gentrie, nor reuerence of
 Priesthood mitigated their fierce mindes.
 Nay, there did their fury most abounde,
 where appeared any dignity or worthi-
 nesse. Howe many Priests, and how ma-
 ny notable personages they charged with
 mighty loades, as if they had beene Cam-
 melles, or other beasts of burden, able I
 am not to declare: nor yet those whome
 with gaddes of iron they hastened for-
 ward: some of which pittifully vnder
 burdens yealded their ghost. Aged gra-
 uity, and reuerend gray haire, adorning
 the head like woole, found no priuiledge
 of mercy: guiltlesse infancie felt their bar-
 barous rage, which dashed them against
 the ground, violently pulling the little
 ones from their mothers breasts: others
 wide stretching their tender legges, tore
 them a-sunder from the fundament. Cap-
 tiue *Sion* might then sing in her gates. *The*
enemy hath resolved to fire my territories, to slay
my infants, and that he will dash my babes a-
gainst the ground. In some edifices of the
 greater

Iudith. 16.

greater buildings and houses, where fire could lesse serue their malice, demolishing the roofes & walles, they left their beauty equal to the earth. So that now the auncient statelines of the Cities, which was in time past, no more is to be seene, then if it had neuer beene: yea most Townes haue few or no inhabitants. For euen at this day what so may be found remayning, :: are eftsoones laid wast & desolate: as they vterly haue in *Carthage* ruined the Theatres, the Temple *Memory*, with the passage furnamed: *Celestis*. And to speake of those thinges which touch vs nearest, the chiefe Church where lie entombed the bodies of the holy Martirs *Perpetua* and *Felicitas*, that other of *Celerina*, of the *Scillitans*, & the rest of the Churches vnsubuerted, :: they by licentious tyranny enslaved vnto the seruice of their owne religiō. But where any munitions were, whereunto their laberous furie could not by assault attayne, innumerable multitudes being brought together round about such Castles, with deadly weapons they slue them, to the intent that by stench of putrifying carcasses, they might extinguish, whome, kept off by walles they could not approch.

:: B. desolabantur.

P. S. P. F. desolantur.

:: An Idoll of the Africans, of which mention, Tert. Prosp. Am.

:: Suae religioni licentia tyrannica mancipauerunt.

CHAP.

CHAP. II.

Of Pampinias and Mansuetus Martirs,
and of S. Augustine.

:: al. Pam-
pinianus.

Psal. 38.

:: a bonis.

WHAT number of Priests were by them tortured, who is able to expresse? At that time was with burning plates of iron seared over all his body, the reuerend :: *Pampinias* Bishop of our Citie. *Mansuetus* likewise Bishop of *Vrice*, vvas burnt to death at the *Fornitan* gate. Then also was the Citie *Hippon* besiedged, which that praise-worthy author of so many volumes blessed *Augustine* gouerned. Now did this floud of eloquence, which plentifully watered al the fields of the Church drie vp through present terrors: the sweetnes thereof (whose relish was erst so pleasant) turned to wormewood, agreeably to the saying of *Dauid*: *Whilst the sinner stood vp against me, I waxed dumbe, abased I was, & held my peace :: from good.* He had compiled vntill that instant 232. bookes, besides Epistles not to be numbred, with exposition of the entire Psalter, and of the Gospels; and discourses to the people, which the *Greeks* call *Homilies*, the number whereof to comprise, is in a manner impossible.

CHAP.

CHAP. III.

*The first decrees of the Vandals : Diuision
of the Prouinces.*

NOT to vse many wordes, after these outrages of impiety, *Gensericke* conquered and entered the head Citie it selfe *Carthage*, bringing to confusion that ancient, honest, and noble liberty. For of the Senators and Citizens he made captiue no small number, and streight set forth a decree, that all men should present whatsoever gold, siluer, pretious stones, and rich apparraile they possessed. By which deuise, soone them bereft the Rauenour of their patrimoniall goodes. Disposing also the seuerall Prouinces, he reserued to him selfe the :: *Bizacene* and *Abaritan*, *Getulia*, :: B. Iace-
and part of *Numidia*: to his army he distributed for heretage the :: *Zeugitan* or *Pro-* nam: but
consull Prouince. The rest though already Ptol. men-
wasted, were by the Emperor *Valentinian* tioneth *Bi-*
as yet defended, after whose death he ob- *zacina* in
tayned al *Africke*. Greatest of the Islandes, *Africke*,
Sardine, *Sicil*, *Corse*, *Maiore*, *Minore*, *Ebuse*, which *Pro-*
and others, with accustomed arrogancy *cop.* calleth
he with-held: one of vvhich, *Sicil*, he *Bizacum.*
graunted by vway of tribute to *Odoacer* :: B. *Eugi-*
Zeugitana.

B j.

(after-

(afterwardes King of *Italy*) who out of it paid him alwayes tribute, as to the Lord thereof, retayning neuerthelesse a portion vnto himselfe. Besides this he speedely charged his *Vandals*, that they should vtterly chase away naked the Bishops, and the Laytie also of the better sort, from their Churches and mansions. Which was accordingly in most of them performed: Many, aswell Bishops as Lay-men of marke, and honourable persons, to be slaues vnto *Vandals*, we our selues haue knowne.

CHAP. IIII.

*Howe the Bishop and Clergie were
handed at Car-
thage.*

∴ S. Augustine wrote his booke de hæresi- bus, vnto his Disciple Quodvult-deus, perhaps this man. And his Epistle

AFTER this commaunded he :: *Quodvult-deus* Bishop of the said City *Carthage* (a man well knowne to God and the world) and with him a very great company of the Clergie, naked and spoyled to be thrust into wether-broken ships, and so banished: whome God of his mercifull goodnesse vouchsafed by prosperous navigation to bring to the City of *Naples* in

in *Campane*. Senators and men of worship
 he first quayed by cruell confining from
 their mansion places, and afterward ex-
 pelled them beyond the Sea. Nowe then
 the Bishop being (as hath beene decla-
 red) thrust out with his :: reuerend Cler-
 gie, forth-vvith deliuered he vp to his
 owne Religion, the Church called *Resti-
 tuta*, at vvhich the Bishops customably
 made their abode : the rest also vvhich
 vv ere vvithin the vv alles, he tooke away,
 together vvith the goodes vnto them be-
 longing, and of those without the walles,
 he seized as many as he would; especi-
 ally vpon two very fayre and large of
 the holy Martyr *Cyprian*; the one where
 he shedde his bloud, the other where his
 body vv as buried; vv hich place is cal-
 led :: *Sheepe-cotes*. But vvho is he that can
 vvithout teares call to minde, howe he
 gaue commaundement, that the bodies of
 our dead should not (but in silence and
 without solemnity of hymnes) be brought
 to the graue? Whereunto he also added,
 that the Clergie remayning should be pu-
 nished with :: exile. While these thinges
 vv ere doing, the :: principall Priestes
 and notable persons of those Prouinces,

19. vnto
 Deo-gra-
 tias, / ce-
 meth vnto
 him, who
 was this
 mans suc-
 cessor.
 :: Clero ve-
 nerabili.

:: *Mapalia*.

:: *Exilio ali*.
 Exitio,
 :: *Magni*
 Sacerdotes

B ij.

which

which were disparted amongst the *Vandals*, intending to make supplication to the King, went forth (as the manner is) to the *Maximian shore*, commonly called the *Maximian shore*. After losse of their Churches and substance, they came into his presence, beseeching that at least-wise, to the comfort of Gods people, they might haue leaue to dwell in their Country, the *Vandals* now there governing. For answer, this they from his wood-madde mouth receiued: Decreed I haue, that none of your profession and sort escape, and dare you then preferre such request? He was about at that instant to haue drowned them in the Sea, had he not beene entreated by his company to the contrary. Departing they pyned with grieve and sorrowe: and beganne as well as they could, & where they could (their *Deacons* or *Ministers* being reft from them) to celebrate diuine mysteries. As his riches with Dominion enlarged; so likewise encreased his arrogancy. But now will I recite an action which fell out at the same time.

:: Ligula,
but lingua
as Cæsar h.
3. de bello
Gal. in ex-
tremis lin-
guis: &
Fest lingua
promoto-
ri est ge-
nus.

:: Ministris
ablatis.

CHAP. V.

*The prudent answere of Earle Sebastian
refusing to be rebaptized.*

AN Earle there was named *Sebastian*,
Sonne in law to the :: famous Count :: B. Fami-
Boniface: a man of sharp insight and of cou- liaris, P S.
rage stout: whose counsaile as *Genfericke* P. F. Fa-
needed, so his presence he dreaded; & de- mosi.
siring to haue him extinguished, sought
occasion of death at his religion. The
King aduised himself to talke to him in the
presence of his Bishops, and others of his
domesticals in this wise. *Sebastian*, I knowe
thou hast sworne to sticke faithfully vnto
vs, the truth of which oath thy payne and
vigilancy hath declared: but that thy loy-
alty may be more firmly lincked, it is our
pleasure, that here before our Priests thou
become an imbracer of that religion,
which our owne person altogether reue-
renceth. To whome *Sebastian* excogita-
ting a strange deuise, and necessary for
many to knowe, answered wittely for the
present time: I pray you my Lord King,
that there may be brought forth a fine
manchet. *Genfericke* ignorant what con-
quest *Sebastian* intended, willed one forth-

A iij.

with

with to be brought : which *Sebastian* taking in his hand , spake thus . This loafe that it might come to this finenesse and whitenesse , as to be counted fitte for the *Kinges boorde* , was first boulded from the base gurgeons and branne , then , of a heape of flower was moystened with liquor , and so passed water and fire , coming thereby to be both faire to sight , and pleasant to taste : * Euen so haue I also already beene grownd in the :: mill of our Catholike Mother , purged as cleane flower , and tryed with the siue , sprinckled with the water of Baptisme , and baked vvith the fire of the holy Ghost : and as this bread out of the Ouen ; so haue I by the diuine Sacraments (God being the workeman) issued pure and cleane out of the celestiaall Font . But may it please you to performe that which I now propose ; let this loafe bee broken in peeces , steeped in vvater , moulded againe , and then put into the ouen , thence if it come out better then it already is , I vvill doe as you exhorte . Which proposition when *Genfericke* with all them in presence had heard , he was so intangled , that he could finde no solution,

*
:: Mola ca-
sholica
matris.

lution, and therefore afterwarde slew
that warlike personage, by another sort
of argument.

C H A P. V I.

*The Church sore oppressed: Bishops
banished.*

TO returne from whence I digressed:
sauage commaundements rayed vp
daylie terrour, so that compassed in midst
of the *Vandals*, we had not any leasure
to take breath: neyther might place of
prayer or :: sacrificing, be any where ^{Immo-}
obtaind by our complaints, so that the ^{landi.}
prophecie was then manifestly fulfilled.
Nowe is there neyther Prince, Prophet, nor Dan. 3.
Captaine: nor place to sacrifice vnto thy name.
Every day wanted not injuries, euen to
those Priestes, who were in such regi-
ons, as payde contribution to the Pal-
lace. * If any man in his exhortations to *
the people, named by chaunce (as the
manner is) *Pharao*, *Nabuchodonosor*, *Ho-*
lofernes; or any such like, it vvas layde
to his charge, that this he had mentioned
in derogation of the Kinges person, and
banishment was his immediate rewarde.

Neuerthelesse as this persecution was in some place openly practised; so in an other quarter was it more * couertly put in vre, that by such deceit sooner might the name of the Godly be extinguished. Many Priests we knewe at that season for this cause exiled; as *Urban* Bishop of *Girben*, *Crescens* metrapolitan of the *Aquitain* City, vvho had vnder him six-score Bishops suffragans, *Habet-deum* of *Theudeles*, *Eustrace* of *Suffecta*, and two more of *Tripoly*, one of *Vicissibrata*, and *Cresconius* of :: *Een* : *Fælix* also Bishop of *Adrument*, for that he had * * receiued one *Iohn* a Monke from the other side the Sea, with diuers others also, whome it were ouer long to recite: during whose exile, neuerthelesse it was not permitted to enstall others in their Cities. Amidst those troubles stood the people of God fast in their beliefe, and like bees labouring their hiues, and combes, encreased and grewe strong by the :: sweet tentrels of faith. In so much that the Scripture was accomplished. *The more they were afflicted, the more they multiplied, and preuailed exceeding much.*

:: B. Nicenum.

:: Melles fidei clauiculis.
Exod. i.

CHAP.

C H A P . VII.

Of Deo-gratias and Thomas,
Bishops of Carthage.

IT came to passe in procelle of time, that to the city *Carthage*, after so long discontinuance & desolation, was at request of *Valentinian* the Emperor, ordayned a Bishop, who had to name *Deo-gratias*. The actions of whome & what God wrought by him, who so should endeavour particularly to set downe, the day would faile him before he had deliuered any just part thereof. Being created Bishop, it fell out (our sinnes so deserving) that *Genfericke* in the fiftenth yeare of his raigne, tooke the most noble and famous City *Rome*, carrying away with him the treasure of many Princes, together with the people. After the arriual of which captiue multitude at the *African* shore, the *Vandals* and *Moores* sharing them (as the fashion of the *Barbarians* is) husbandes were separated from their wiues, children from their parents. Forth-vvith this notable Prelate full of Gods spirit, caused all the golden and silver vessels belonging to diuine seruice, to be sold for their redemption from barbarous

:: Noua-
rum.

rous slavery ; whereby both contracted marriages might stand good , & children be restored to their parents . And because roomth was too scant for so great a multitude, he assigned to their entertainment, the two Churches of *Fauftus* and :: *Varius*, which were fayre and large, accommodating the same with mattresses and strawe, appoyntment giuen how much each one should receiue by the day . For as much moreouer as the gallies, with the cruel entreaty of their captiuitie , had fore diseased them; the Bishoppe, like vnto a tender nurse , went euer nowe and then vp and downe, visiting sundry of them with meat after him, in steede of phisicke , that consideration had of the company, euery one should haue in his presence, that vvhich was needefull . Neyther in the night ceased hee from this worke of mercy , but hastening from one to an other, asking each person how they did, hee so wholly imployed himselfe in this labour , that he neyther spared his wearied lims , neyther his withered age . The *Arrians* enflamed with enuy hereof, sought by diuers sleights to haue slayne him : which (as I suppose) our Lord foreseeing , soone deliuered his
little

little sparrow from the hawkes fury. Whose
 decease the captiues :: of the City so be-
 wailed; as if they then most of all reputed
 themselves left by his departure, to the
 hands of the *Barbarians*. Three yeares had
 he exercised his priestly function: in such
 sort were the people incensed vwith loue
 and longing after him, that possibly they
 had * rent from that worthy body some *
 limmes, had he not by good aduise beene
 buried vnwittingly to the multitude, while
 they according to the custome, were busi-
 ed in prayer. There succeeded to him in
 the office of Priesthood, one called *Tho-*
mas: which venerable Prelate :: (for wee
 may not at all conceale the impiety of he-
 retikes, neyther is it shamefull to recite
 what so is prayse-worthy in the suffer-
 er) was often by diuers drifts oppres-
 sed: and on a time they openly whipt
 the reuerend Father, and gaue him fore
 :: lashes, which he accepting not as a
 reproch, but as auailable to a glorious
 rewarde, rejoyced in our Lord. After the
 death of the Bishop of *Carthage*, it was pro-
 hibited to create any Bishops for the *Zeu-*
gitane and *Proconsul* prouinces: the number
 of whom had beene 164. who by little and
 little

:: *Vrbici*
 meaning
 the Ro-
 mans-

:: *Quia ta-*
cendum
semper
non est de
impietati-
bus hære-
ticorum.

:: *B Catho-*
mos:
 which may
 bee tur-
 ned on the
 shoulders.
P. S P. F.
hanc Cato
mis i. lashes

little dying, seeme nowe to be onely three ;
 if at least-wise there be so many : *Vincent*
 the :: *Vigilane* Bishop, *Paul* the :: *Sitmaritane*
 haue Gige- (a *Paul* indeede no lesse in desert, then
 tanus and name) and one *Quintian*, who flying the
 Sinneritan. persecution liueth nowe a forraigner in
Adeffa a City of *Macedon*.

 CHAP. VIII.

*The notable constancy of Maturian and Maxi-
 ma, as well in vowed chastity, as in pro-
 fession of faith; and what fol-
 lowed thereof.*

:: *Millena-
 rios.*
 :: *P.F. Mar-
 tinian.*

WEE find in that season many mar-
 tyrdomes, but of Confessors a
 great multitude : some of whome I vwill
 endeauour to recite. One of those *Vandals*
 whome they cal:: Coronels of thousands,
 had to his slaues :: *Maturian* and *Saturian*,
 and two of their brethren : and with them
 was fellowe seruant, a notable handmaide
 of Christ named *Maxima*, both in body
 and force beautiful. *Maturian* being an Ar-
 mourer, and doing seruice very agreable
 to his Lord, and *Maxima* gouerning the
 household, it entred into the *Vandals* imagi-
 nation to joyne them in marriage, think-
 ing by wedlocke to establish their loyalty
 to-

towards him. *Maturian* (as worldly yong men are vvont) affected the marriage : *Maxima* already :: consecrated to God, :: Deo sa-
 rejected the spousals of men . When crata:
 the time came that they should goe to the solitary chamber of their secrets, and that *Maturian* (ignorant vvhat God had decreed of him) was desirous to be bold with her, as with his wife, the seruant of Christ with quicke voyce answered him :: To Christ (O brother *Maturian*) I haue :: Christo
 dedicated my body, neither can I be par- membra
 taker of humane * marriage, feing I haue corporis
 already a heavenly and true spouse; but mei dicaui
 this counsaile I giue thee. It is in thee if nec possum
 thou wilt so bring the matter to passe, humanum
 that thou thy selfe maist also delight to be- fortiri con-
 come his seruant, whose spouse thou seest iugium.
 I haue chosen to be . So well framed this *
 motion through our Lord Gods appoint-
 ment, that giuing eare to the Virgin, he
 aduāced the gaine of his soule in his yong
 yeares. To the *Vandals* eares came not the
 contract of this :: spirituall secret, vntill :: Spiritua-
Maturian nowe mortified & changed, per- lis secreti
 swaded his brethren likewise, that as his commer-
 true brothers they would partake of the cia.
 treasure, which he had found . He thus
 con-

:: Conuer-
 sus. At this
 day such as
 entering
 Monaste-
 ries became
 not Eccle-
 siasticall,
 are called
 Conuersi
 (conuersts)
 :: Puella-
 rum.
 :: Non iam
 sua, sed
 Christi
 mancipia.
 :: Palmatos
 :: conuerted with his three brethren, they
 altogether, with the Mayde in their com-
 pany, issuing priuily forth, were associa-
 ted into the *Tabracene* Monastery, which
 the noble Pastor *Andrewe* then gouerned.
 And she not farre from thence lived in a
 Monastery of :: Virgins. This could not
 be hidden from the *Barbarian*, who by dili-
 gent search and many rewardes, made en-
 quiry after them. Finding out therefore,
 :: no more his slaues, but Christs, with fet-
 ters & torments, he vexed the seruants of
 God : dealing with them, not onely that
 they should vse carnall knowledge; but
 (which is worse) that with filth of reba-
 ptisation they should defile the beauty of
 their faith. King *Genfericke*, to whose eares
 this matter at last came, gaue charge that
 they should be so long tortured, vntil they
 consented & yealded to his will. He com-
 mands strong trunchiōs knotted like a saw,
 and :: as bigge as one could gripe, to be ad-
 dressed with their clubbed ends : which
 not only brake their bones, dashing a-
 gainst their backes, but pearced inward al
 so with their sharpe prickes, and fetching
 streames of bloud, by renting the flesh dis-
 couered the bowels. Neuerthelesse in the
 day following were they alwayes made
 whole

they whole, in so much that often (& for a long
 com- space) no signes of their hurts appeared,
 socia- which by Gods holy goodnes were ever-
 hich more cured. This passed, and *Maxima* re-
 ned. mayning vnder sore imprisonment, was
 in a streatched out vpon an vnmerciful: payre :: Compe-
 not of stocks, whome as the seruants of God de crudeli
 dili- visited with great resort, before them all P.F. Cus-
 en- the strong timbred engine & huge pceces pide.
 re, of wood, became rotten, and fell asunder.
 et- This miracle both is famous by the report
 of of them all, & the party to whome the pri-
 at son appertayned, affirmed to me with an
 ut oath that it was true. But when the *Vandal*
 a- neglected to acknowledge her vertue,
 of Gods anger beganne to worke reuenge in
 s his house. He himselfe with his children
 t dyed, and the best also of his cattle perish-
 y ed. The Lady remayning a widowe, de-
 stitute of Sonnes and substance, offered as
 a present the seruants of Christ to: *Sersaon* :: P.F. Se-
 the Kings cosen; Who hauing receiued laon.
 them very thankfully, an euill spirit began
 presently by occasion of the Saints, in
 sondry wise to vexe his children and fami-
 ly. What happened the King had word
 by his Kinsman, and decreed thereupon
 that they should be sent into banishment
 to: *Capsur* a Heathen King of the *Moors*. :: B. Capsus

As

:: Virgi-
num Dei.

As for Christs handmaide *Maxima*, he of his owne motion, as one confounded and overcome, dismissed her : who yet liueth Mother to a multitude of :: Gods Virgins; and is one whome I knowe well. They were conuayed & deliuered vpto the said King of the *Moors*, inhabiting in the desert called *Caprapict*, where the Disciples of Christ, beholding amongst the *Gentils* diuers prophane sortes of sacrifices, beganne by admonition and example also, to invite the *Barbarous* nation vnto knowledge of our God. By which meanes they gayned to Christ a huge multitude of the rude *Gentils*, amongst whome the name & fame of Christian religion had neuer before beene blazed, nor spred by any man. Then bethought they howe best the vnmanured & barren soile, might by preaching be cultured, and prepared to receiue the seede of the Gospell, and subsequently be watered with holy Baptisme. Sent are messengers through the wide journies of the wildernesse, and ariuing at length at
 ★ ★ *Rome*, make petition that some Priest &
 :: Ministros with him :: Deacons, might be sent vnto a
 people imbracing the faith. Which suite
 :: Pontifex :: Gods high Bishop with no small joy
 Dei. accom-

accomplished. Erected is a Church; baptized are wonderfull great numbers of the *Barbarians*, and of those which were Wolves, encreaseth a plentiful flocke of Lambes. Relation whereof when *Capsar* had made to *Genfericke*; swelling with enuie, he willed the seruants of God to be drawne by the feet at Chariots tailes in full course, so to end their liues amongst thickets and thornes, and that the bodies of those innocents haled forwardes & backwardes, should be torne with sharpe prickles of the bushes and brambles: being in such wise bound, that they might view each others end. Who as they thus tyed beheld one another, the wild horses being in race, and the *Moores* lamēting at the sight, euery of them at the point of the swift flight thus tooke his farewell. O brother pray for me, God hath fulfilled our desire: O this is the way to the kingdome of heauen. In such wise praying and singing, and the Angels rejoycing at the sight, their soules departed; where euen vntill this day our Lord *Iesus Christ* leaueth not to worke great

* miracles. B. *Faustin* Bishop of :: *Burtinita* *
 protested to me once, that in his presence
 a blinde woman there receiued her sight.

.. *Buronianus*. P.F.

CHAP. IX.

*Churches robbed and spoyled: the resolute minde
of Bishop Valerian. Catholikes slayne in
the Church at Gods seruice.*

GENSERICKE after this, kindled
with wrath against Gods Church,
sent one *Proculus* into the *Zengitan* prouince
* with commission to constrayne all * di-
uine vtenfils, to be deliuered vp into his
handes, and also all bookes; to the intent
that the Priests of our Lord, bereft (as it
were) of armour and weapon, the guilfull
enemy might more easely subdue them
disprouided. Who could but sorrowe at
the exclamations of the Priests, while
with spoyling hand these fellowes made
all thinges a pray, and of :: the Altar pals
(O abomination) shaped themselues
* *shirts & breeches. *Proculus* neuerthelesse,
vwho put this thing in execution, dyed
shortly a most shamefull death, eating by
peece-meale his owne tongue. Then more
ouer Holy *Valerian* Bishop of *Habensa*,
shortly (contending not to deliuer the
Holy mysteries) was by commaundement
expelled the City; and it was forbidden
that any man should harbour him in house
or

in Pallia Al-
taris.

or fiede; so that a long time he lay naked
 vnder the open skie, being more then
 foure-score yeare olde: whome also I my
 selfe (though vnworthy) found meanes to
 salute in this his banishment. On a time at
 the solemnity of Easter, whilst in a place
 called :: *Reia* some of ours, in the honour :: P.F. Re-
 of the feast of the Resurrection, brake o- gia.
 pen a Church, which had beene shut from
 them, the *Arrians* perceiuing it, one of their
 Priests :: *Adint* by name, assembled a pow- :: al. Andio
 er of armed men, and animated them to set
 vpon the innocent company. Enttring in
 they drewe their swordes; others climed
 vp ouer the windowes, and from thence
 shot arrowes. The Lector, which then
 standing in the :: Pulpit sung *Allcluya* (the :: Pulpito
 rest of Gods people being at the same time
 occupied either in hearing, or singing) was
 strokē with a quarrel :: through the throat, :: In B.
 and his booke tumbling out of his handes wanteth
 he fell downe dead. Many other were in through
 like manner murdered in the middest of the throat.
 the Altars precinct. And who nowe es-
 caped death, were afterwards at the Kings
 commaundement slaine by torment, espe-
 cially those of riper yeares. In other places
 as *Tamirud*, *Galib*, *Vic Ammons*, & else where Vicens, Ta-
 C ij. they

maritha,
Galibus,
Ammonis,
Ptol.
:: Corpus
Christi &
sanguinem
pauimento
iniferunt,
&c.

they entered at the very houre, when the diuine Sacrament was in distributing to the people, and with extreame fury :: scattered on the pauement the body and bloud of Christ, prophaning the same vnder their beastly * feete.

CHAP. X.

★

The glorious profession of Armogas, his miraculous tombe. The happie constancie of Masculas.

:: B. Armo-
gaster.

★

:: B. Cabal-
linis.
:: P. S. P. F.
Canabius.

AT this time *Gensericke* by the setting on of his Bishops, gaue commandement that none but *Arrians* should beare office in his, or his childrens Court. They came amongst others, to our :: *Armogas*, whose legges when they had often and long strayned vvith bigge stringes, and with nipping and twanging sinewes had as yet rather wrinkled only, then furrowed his forehead, wherein * Christ had fixed the standard of his Crosse: the Saint looking vp to heauen, the strings and sinewes brast in sunder like spiders twist. When the Torturers sawe the sinewie thongs burst, they brought againe and againe stronger cordes, yea :: horse-ropes; all

all which came to nothing at his only calling vpon the name of God. Hanging also by one foote with his head downward, he seemed to all men as if he slept vpon a feather-bed. When *Theodoricke* his Lord, and sonne to the King (torments not preuayling) would haue commaunded him to be beheaded, he was stayed by his Priest *Iocundus*, telling him: you were better make him away by sondry vexations. For if you kil him with the sword, the *Romans* will beginne to publish him a Martyr. *Theodoricke* hereupon condemned him into the Prouince of *Bizagena*, there to digge pittes: afterward (as it were to greater despite) he willed that he should be a Cow-heard hard by *Carthage*, where hee might be seene of all men. At which time hauing reuelation from our Lord, that his houre of rest approched, he called vnto him one *Felix* a worshippefull Christian, Steward of the Kings Sonnes house, and which reuerenced *Armogastes* as an Apostle, and said vnto him: the time of my dissoluing is at hand, I desire you by the faith which both of vs embrace, that you will bury me vnder this Elme tree, which if you doe not, you shall render account

thereof to God : not that he cared where or howe his body should be buried, but that it might be manifest what Christ had reueiled to his seruant. *Fælix* answered : farre be that from me, venerable Confessor : nay, I will bury you in a Church with that triumph and honour that you deserue. Blessed *Armogastes* replied, not so; but you shall doe as I haue said. He loath to contristate the man of God, promised indeede to fulfill that which he requested. VVithin very fewe dayes, the performer of so good a confession of faith, dyed. *Fælix* hastened to prepare the designed graue vnder the tree; and because the knotty rootes intangled vvith the drie earth, bredde delay; least the Holy body should be buried vvith the latest, cutting the rootes quite away, and digging much more deepe, they beheld a ready coffin of very glistring marble, such as perhaps fewe or no Kinges haue enjoyed.

g:B.Masculinum.
s: Archimimus.

But neither am I to pretermitt one :: *Masculas* :: Master of the reuels; whome diuersly shot at, to deprive him of the Catholike faith, the King himselfe at last with glosing wordes inuited, promising
to

to heape vpon him riches, if to his will he lent an easie care. When for all this he remayned constant and vnconquered in faith, the King vvilled that he should vnder-goe the sentence of death; yet craftely gaue secreat instructions, that if at the exigent he dreaded the stroke of the brandishing glaue, so much the rather he should dye, not thereby being rendred a glorious Martyr: if contrary-wise he vv ere found constant in his confession, the sworde should be stayed. But he (Christ giuing him solid foundation) became an vnmoueable pillar, and retourned a glorious Confessor. Though the enuious enemy vvould not make him Martyr: yet could he not violate the dignity of a Confessor.

C H A P. XI.

*The magnanimious resolution of
Saturus.*

WE knew an other at the same time by name *Saturus*, vvho being a bright member of the Church of Christ, many times::with catholike liberty repro-::Catholice
ued the impiety of the *Arrians*: & Steward libertate.

C iij.

he

he was of *Hunricks* house. Conspired it was
 :: P F P.S. through the instigation of :: *Mauridan* a
Manado. Deacon, whome vngratious *Hunricke* sin-
 gularly respected, that *Saturus* should be
 made an *Arrian*. Honoures with much
 riches are proffered in case he cōsent, dire-
 torments are prepared if he refuse, this op-
 tion being set before him, that vnlesse he
 obeyed the Kinges commaundement at
 the first discussion, presently forfeiting
 house and substance, his slaues and chil-
 dren should be sold, and his wife before
 his eyes, be deliuered vp in wedlocke to a
 camel-driuer. He on the other side full of
 Gods spirit, preventing in a sort their wic-
 kednesse, doubted not to exasperate their
 fury so farre. Whereupon his :: wife with-
 out her husbandes priuity, secretly be-
 sought respite, and obtayned it at their
 handes, who had in charge the putting of
 this rigorous sentence in execution. Then
 went she a second *Eue* vnto her husband,
 being before hand :: taught her lesson, and
 aduertised what to say : yet found she not
 him an *Adam*, that would dare to touch
 the illecebrous aples of the forbidden tree.
 For :: not *Indigent*, but *Satured* was he cal-
 led, saturate with the plenty of the house
 of

:: Often af-
 ter is men-
 tion, like-
 wise of lay-
 mens wi-
 ues, but ne-
 uer of
 Priests wi-
 ues (not-
 withstan-
 the chiefe
 rage was
 against
 them)
 :: Consilio
 magistrata.
 :: Non In-
 digens fed
 Saturus.

of God, and one that had drunke at his
 delicious streame. To the place where
 her husband al solitary was at his prayers,
 came this woman; her garments rent, her
 hayre about her eares, accompanied with
 her children, and a litle sucking infant in
 her handes; whome casting at her hus-
 bands feete, and with all her armes about
 his knees, she hissed forth this serpentine
 voyce. Haue compassion (O my sweetest)
 of me thy poore wife, and no lesse of thy
 owne selfe; haue compassion of these
 children common to vs both. Here be-
 hold them before thine eyes. Let them
 not be subject to seruile condition, whome
 descent of our flocke hath made noble.
 Let not me be yoked to a base and shame-
 full marriage, yea and my husband yet a-
 liue: me (I say) who so often at feasts ap-
 plauded to my selfe in my *Saturnus*. God
 knoweth full sore against thy will shalt
 thou but doe that, which voluntarily per-
 haps many haue yealded vnto. He gaue
 her for answer those vvordes of *Iob*. *Iob 2.*
Thou hast spoken like a foolish woman. Well
 should I be afraide, if there were no other
 joy, then the bitter sweets of this life.
 Thou seruest nowe the Diuels turne, O
 wife:

wife : who, if thou didst loue thy husband, wouldst neuer drawe him to a second death . Let them take away my children, seperate my vvife, spoyle me of my goodes , I secure of my Lordes promise, will sticke fast to his vvordes .

Luc. 14.

If any man shall not forsake wife , children , landes , or house , he can not be my Disciple .

::i.to Mar-
dome.

The end was this : the woman refused by aduised reasons, went her way : *Saturus* couragious :: for a Crowne, is examined, spoyled, punished, and sent away a begger, forbidden by going abroad to haue any vvhither to resort . All tooke they from him, only of Baptismes stole could they not bereaue him . Thus passed this, and *Genfericke* commaunded the Church of *Carthage* , the Priests and their Deacons being dispersed into sondry places for want of a Bishop ; which was hardly opened at meditation of *Zeno* the Emperour by *Seuerus* a noble man of *Rome*, where vpon they al retourned from banishment.

::i. Genfericke.

What :: he did in *Spayne* , *Italy* , *Slauonie* , *Champayne* , *Calabre* , *Poole* , *Sicil* , *Sardinia* , *Abruzo* , *Venice* , *Lucania* , *Epire* , *Greece* , they can best declare which endured it . Here let the end be of our no lesse arrogant then

then cruell persecution, sustayned vnder
Gensericke. He raigned :: thirty-
 seauen yeares and moneths
 three. (* *)
 (†††)

:: Proco-
 pius. 39.



THE



THE SECOND

BOOKE.

CHAPTER. I.

*The dissimuled demeanour of King
Hunricke.*

∴ B. Hon-
richus.
Nundrius.
Procop.
Honor-
ichus.



ENSERICKE being dead,
his eldest Sonne *Hunricke*
succeeded, who in the be-
ginning of his raigne, was
somewhat tractable and
moderate (after the accu-
stomed subtilty of the *Barbarians*) espe-
cially concerning our affaires in religion.
So that whereas heretofore vnder King
Gensericke it had beene proclaymed, that
there should be no spirituall assemblies:
now people made their meetinges afresh.
And to giue remonstrance of a religious
Prince,

Prince, he caused the *Manichean* heretikes diligently to bee searched out; many of whome he burnt, most hee sent away to forraigne shippes. All which :: *Manichees* in a manner he found to be of his owne religion, principally such as were Priests or Deacons of the *Arrian* heresie: which set him more on fire, because of the shame thereby redounding. One amongst them was found called *Clementian* a Monk, who had this their poesie charactred on his thigh: *A Manichean Disciple of Christ Iesus*. For this cause did the said tyrant the more endeauour to please; because in this one thing he much displeased, that with insatiable desire euermore eagerly gaping after his pray, he burdened the prouinces of his Kingdome with sundry vexations & impositions; so that of him precisely it might be said *A King needing reuencem is a great calamity*.

:: The Anabaptists burnt vnder Q. Eliz were all of them Protestants.

:: B. Calumnias.
P. F. P. S.
Calumniator.

CHAP. II.

*Eugenius created Bishop of Carthage,
and of his vertue.*

ZENO the Emperor and Lady *Placidia* making intercession, :: by their letters, authorized that the Church of *Carthage*

:: Per edita libri

thage might to themselves elect for Bishop whome they thought good, hauing beene destitute of such an ornament now full 24 yeares, it was condescended vnto by *Hunricke*, and licence graunted. He sent therefore to the Church *Alexander* a noble man, who brought this message; that the Catholikes should in his presence, postulate for themselves a worthy Priest. He sent also by his Secretary :: *Vuitareda* Proclamation to be publikely read, contayning this tenour.

z. B. Iutarit

Our Lord the King hath willed vs to shewe you, that the Emperor *Zeno*, and most renowned *Placida*, haue written by *Alexander* a noble man, requesting by their letter, that the Church of *Carthage* may haue a peculiar Bishoppe of your religion. This he hath giuen commaundement should be performed, and hath written backe vnto them, or prescribed their Ambassadors to make report, that according to their desire, yee may ordayne Bishoppe whome you will, vnder this condition, that in like sort the Bishoppes of our religion that are at *Constantinople*, or in any other Prouinces of the East, may by his commaundement haue

haue free liberty to :: preach to the peo- :: Populo
 ple, and exercise Christian religion, in tractare,
 what * language they will in their owne *
 Churches, in such sort as you here, or in
 other Churches of *Africke*, haue free ar-
 bitrement to::say Masse, or preach in your :: Missas a-
 Churches. For if this be not obserued to- gero
 wards them, not only the Bishop that shal
 be created and his Clarkes, but all other
 Bishops also with their Clergy ouer the
African Prouinces, shal be commanded to
 the *Moores*. As soone as this edict was in
 my owne hearing read before the whole
 congregation, the 14. Calendes of :: Iune; :: P.F. Iuly
 wee beganne sorrowfully to murmur a-
 mongst our selues: for that by this poli-
 tike pretext, a persecution vvas like to
 followe; and it is well knowne that to the
 Ambassador we made this answer. If the
 matter goe thus, and stand vpon such per-
 nitious conditions, the Church delights
 not to haue a Bishop; let Christ gouerne it
 who at all times hath vouchsafed to guide
 it. Which information the Ambassador
 neglected to admitte, and with all the
 people burned with desire to haue pre-
 sent dispatch, vvhose crie vvas intol-
 lerable, and could by no meanes bee
 appeased,

:: Of this appeased. :: *Eugenius* therefore a holy man
 holy man and one acceptable to God, was chosen
 much wri- Bishop, of vvhose election the Church
 teth Greg. of God was greatly recomforted, people
 Tur. de gl. Catholike living vnder a barbarous go-
 Confess. 2 uernement, triumphed to see the auncient
 creation of their chiefe Bishop, againe re-
 nued. The greatest number of young
 men and women by their vniuersall joy
 well witnessing, that they had neuer scene
 a Bishoppe sitting in his Pontificall

:: Throno. :: Throne.

This man of God, that blessed Priest
Eugenius, beganne by vertuous conuersa-
 tion to be reuerently esteemed, euen of
 those without, and to be so louing to al,
 that he would gladly haue left his life (if it
 might be) for euey of them. Such great
 almes also our Lord did by his meanes
 exhibit. that it seemed incredible how so
 much could be bestowed, where the *Bar-*
barous possessed all, the Church hauing
 not the value of on penny. His humility,
 charity, and piety wherewith he was en-
 dued from heauen, who so would attempt
 to expresse, he should faile of his purpose.
 It is for certaine, that many neuer stayed
 with him, except perhaps it had beene
 offered

:: Hiis qui
 foris sunt,
 he alludeth
 to the Apo-
 stles phrase
 1. Tim. 3.
 intending
 such are
 not vnited
 vnto the
 Church of
 Christ.

offered when the Sunne hauing ended his course, gaue place to darknesse; and then only he reserued what might serue for a day, not what couetousnesse might haue wished, our Lord daylie sending him greater store. But his fame waxing euery where glorious and manifest, the *Arrian* Bishops, especially *Cyrill*, beganne to be tormented with fore enuy, and pursued him with daylie quarrels. To be short they put into the Kings head, not to suffer him to sit in his Pontificall Throne, nor preach after his accustomed manner: Further to forbidde him, that any men or women attyred after the *Vandall* manner, should be seene in the church. The Bishop answered as became him: *The house of God is free for all; those which enter, no man may driue forth*: and the rather, for that an exceeding multitude of our Catholikes vvent after their guise, by reason of seruice in the Kings Court.

CHAP. III.

*The terrible vsage practised vpon Courtiers,
resorting to the Catholike seruice.*

SVCH answere, as soone as the King had receiued from the man of God, he
D j. ordayned

ordeyned torturers at the Church-gates, who, when they espied man or woman clad like one of the *Vandall* nation, forth-with clapping on their heads flesh-hooks and writhing about the same their lockes of haire, with a strong twitch pulled away both haire and scalpe withall, from the head: some being thus serued, lost therewith their eyes; certayne also dyed outright. The women after this torment endured, were carried through the streets to the gaze of the City, with a Cryer before them, which they (who suffered it) made reckoning of, as a great gaine: many of whom we knewe; but any one of them to haue for the paine forsaken their straight way, I neuer knew. When by this meanes he could not infringe the constancy of any one of the faithfull, he determined that none of our religion being of his Court, should receiue their provision of corne, or accustomed pensions. He proceeded also to trie them with rurall labours, & sent men of good calling & delicately brought vp, to the Country of *Vtica*, there vnder the seruent parching of the Sun::to delue for tillage, whither all of them cheerefully going forwardes, rejoyced in our Lord.

Amongst

as Vt Celsi
res messi-
am desce-
rent.

Amōgst whome one of the company had a withered hand, which for many yeares stood him in no steede, who therefore not vntruly alleadged that he could not work yet was he so much the more violently pressed forth. But as soone as they came to the place, and that all falling to their prayers mourned, & principally for him; through the mercy of God, that dry hand of the Confessor became hole. This was the entrance of *Hunrickes* persecution, and now began our grieffe and :: trauailing.

:: Partur-
tio.

C H A P. II.

*The horrible tyranny of Hunricke toward
his owne linage.*

HE, who had nowe begonne to shewe himselfe desirous (although it otherwise fell out) to leaue his Kingdome to his children after his death, persecuted cruelly his brother *Theodericke* with his sonnes, and the sons likewise of his brother *Genton*, of whome not one should haue escaped, had not death interrupted his designment. First forasmuch as he knew the wife of :: *Theodo-*
ricke to be a politike woman, he slewe her richus &
vpon pretended ruine, least by some witty Thederi-
wile she should (as I suppose) arme her hus- cus. P. F. &
bads eldest sonne against the tyrant, as she P. S. The-
odoricus,

D ij.

that

that was both wise and sage: After whom was also slayne her eldest sonne, who had beene brought vp in learning, and by the constitution of *Genfericke*, should first of all his nephewes enjoye the Kingdome, being the eldest of them all. Proceeding yet farther, he resolved vpon more cruelty, and caused *Iocundus* a Bishop of his owne sect (whome also they called *Patriarch*) to be buried in the market-place, before the staires of the newe streete, in face of all the people; for no other cause, but that he was held very deare in the house of *Theodoricke* the Kings brother, by whose assent it may be, that the said familie might haue obtayned the Kingdome. Which impious villainy gaue vs to foresee the mischiefe that hung ouer our owne heads, saying one to another: he that sheweth such cruelty to his owne Priest, when will this fellowe spare vs and our religion? Next he banished with inhumane exile, *Godagis* the elder of *Gentons* sonnes, and his wife, without permitting the solace of seruant or hand-maide. His brother *Theodoricke* likewise (his wife and sonne being before slayne) he sent packing, naked and in distresse: after whose death

death he set his litle infant, & two daughters of ripe yeares, on Asse backes, and to their great affliction sent them wandering farre away. Diuers Earles and Nobles of his owne nation he pursued, laying false surmises to their charge, for that they :: fa-
 uoured his brother. Some of them he burned; others he slewe with the sworde, a right imitator of his Father *Genfericke*, who drowned his brothers wife in *Amsag* the
 :: famous Riuer of the :: *Cirtenses*, waighty stones hanged at her necke: and after the death of the mother, slewe also her sonnes.
 Sondry had beene commended vnto *Hunricke* (and that vnder an oath) by his father *Genfericke* at his death, whome, he vnmindfull of fidelity, and violating his oath, put to death by fire, and sondry torments,
 :: *Heldicas*, whome his father had sometime made gouernour of his Kingdome, nowe an aged man and full of yeares, he beheaded, and burnt his wife in the midst of the City, together with an other woman called :: *Thamaria*: the bodies of
 whome he willed to be drawne through the streets, hardly suffering them at the entreaty of his Bishops, to be buried at evening, when they had layne al the day in

:: B. made
 themelues
 a brother-
 hood.

:: B. fati-
 dum.
 :: Ptol. Cir-
 tessi, whole
 City was
 Ciria Iulia.

:: B. Eldicus

:: ali. Theu-
 caria.

:: P.F. P.S.
Gamut.

:: Bestis
mancipavit

open viewe. :: *Canint* brother to *Heldicas*,
having fledde to their Church, he might
not slay, whome yet he shut into a filthy
draught, and made him there live a long
space: lastly condemned him with a cer-
taine goat-heard & a Country fellowe, to
digge holes for vines; whome besides this
he caused to be rent with terrible whips,
twelve times in the yeare, that is every
moneth once, scant graunting them a litle
water and browne bread. This they suffe-
red five yeares or more, who if they had
beene Catholikes and endured for their
faith, these punishments might haue away-
led them to an eternall rewarde. But thus
much I could not but write, least the kings
impiety euen towards his owne compa-
ny, should be omitted; who not only brent
with flames his Bishop *Iocundus* (as I haue
already told) but very many other in like
manner of his Priests and Deacons, that
is to say of *Arians*, he addicted eyther to
flames or to :: keepe beasts. All those be-
ing now in short space cut off, whome he
feared; and having established (as hee
thought) the Kingdome, which neuerthe-
lesse was to be but short & transitory, be-
ing somewhat secure and voide of affaires,
he

he addressed all the instruments of his fury, to persecute the Catholike Church.

CHAP. V.

Visions forewarning the Catholikes of persecution towards them.

YET before the tempest of persecution Thou gst
 fel, the imminent mischief at hand, was ust to
 foreshewed by many visions and tokens, them which
 which wēt before it. For almost two yeares
 before it came, a certaine man sawe *Faustus* I.
 Church glittering with accustomed orna- feare thee,
 ments, & while he rejoyced in the bright- a token to
 nesse of so great glory, as the tapers gave flie from
 goodly light, and aswell the rich palls and the face of
 cloathes as the lampes glistered; sodainly the bowe.
 (as he said) the amiable clearenesse of that Psal. 59.
 light vanished, & darknes succeeding, a fa-
 uour abominable arose, and all the cōpa-
 ny of the fathers present, were by certaine
Arrians driven out of doores; so much the
 more to be lamented, because he sawe not
 the former beauty restored any more: this
 vision he which saw it, told in my hearing
 to holy *Eugenius*. A certaine priest also saw
 the same church of *Faustus* ful of innumera-
 ble people, & a litle after none at al, but in
 their place a multitude of swine. An other 3.
 sawe

D iij.

sawe

sawe a floore of wheate ready to be winnowed, the corne not (as yet) seperated from the chaffe; and while he wondred to see so great a confused heape, sodaynlie a tempestuous whirle-winde with roring noyse beganne, the approch whereof the rising of the dust shewed; by the force hereof all the chaffe flew away, the corne remayning. Then came a certayne tall personage, of a goodly countenance, and costely apparelled, who beganne to cense the wheate, casting away the empty and pined graines, such as vvere vnapt for slowre, vntill hauing thus tryed, and leased a good space, he had brought the greatnesse of that heape to a quantity, though winnowed and fine, yet passing small. Moreouer, an other told vs thus.

3. A certayne high man stood vpon our Lordes hill, which is called *Ziquens*, and cryed on the right hand and on the left.

4. *Get yee hence, get yee hence.* There was one vvhich beheld in a rudy skie, sulphury cloudes tossing vp and downe, which beganne to shoot forth mighty stones; these stones falling to the earth kindled more fiercely, and flashed with greater flames, & entring into houses, burnt those whome they

they found within. He that sawe it said
 that he hid him selfe in a chamber, whi-
 ther the flame, through Gods mercy,
 could not approach: that the wordes of
 the Prophet might as (I thinke) be fulfil-
 led. *Shut thy dore, and be hidden a little space, I sa. 6.*
untill the anger of God passe. The reuerent Bi-
 shop *Paul* sawe also a tree, strecthing out
 with flourishing branches to the very hea-
 uens, which also was so well spreadde, that
 it ouer-shadowed all *Africke*: and when al
 people tooke pleasure in the talenesse and
 beauty thereof, there came (said he) an
 Asse with great violence, who rubbing
 his necke against the stocke of the roote,
 ouerthrowe by his shouing, that wonde-
 rous tree, not without a great cracke. *Quin- 6.*
tianus likewise an :: honourable Bishoppe :: B. Vene-
 sawe him selfe standing vpon an hill, from rable.
 whence he beheld an innumerable flocke
 of sheepe, and in midst of the flocke were
 two boyling pots. Butchers vvere also
 there, who did cast the flesh of those mut-
 tons into the seething pots, and by so do-
 ing the whole flocke was consumed. I-
 magine these two pots to be the Cities
Sicca Veneria, and :: *Laribus*, where the mul- :: B. Lara
 titude was first assembled, and whence this but Prof.
 fire hath Lanes

& Proce-
pius, Lati-
bo.

fire beganne; or else *Hunricke* the king, and
Cyvil his Bishop. Of the visions we haue
said sufficient. But howe proceeded the
Tyrant?

CHAP. VI.

Hunricks first persecutory attempts.

FIRST and foremost, gaue the Tyrant
forth a terrible commaundement, that
no man should be Knight of the Pallace,
neither exercise any publike function, ex-
cept he turned and made himselfe an *Ar-*
rian. Huge number of which sort with
invincible courages, cast off their tempo-
ral :: Knighthood, rather then they would
loose their faith: who were afterwards be-
rest both of house and goodes, and sent a-
way into the Ilandes of *Sicil* and *Sardine*.
Not content with this, would he in all hast
haue ordayned throughout *Affricke*, that
the goodes of our Bishoppes deceased,
should to him escheat, and that the elected
Successor of any so dying, should not be
enstalled, vntil he had presented five hun-
dred :: nobles into the Kinges Eschequor.
But this deuise no sooner did the Diuell
erect, then Christ vouchsafed to ouer-
throwe. His familiars told him: were this

:: Solidos,
but they
were of
gold.

esta-

established those of their sect in *Thracia* and other Regions, should beginne to be worse intreated. * He then gaue order, that the sacred Virgins should be assembled, putting *Vandals* in commission, with mid-wives of their owne Nation, to see & proue their secret parts, contrary to the law of *Themistoclenes*, neyther the Mothers being present, nor any Catholike Matron. And torturing them by hanging vp from ground, vvith mighty waights tyed to their feete, they also put to their sides firy-hot plates of yron, and to their backe, belly, and paps; calling vpon them amidst thir paynes : confesse that your Bishoppes and Clergie-men lie by you. Many of them we knowe to haue dyed with extreamity of payne : those which remayned alieue through parching of their bellies, became crooked. The intent of *Hunricke* was to finde some matter, which might giue him entrance to open persecution. But doing thus, he could by no meanes finde any thing, where with to infame the Church of Christ.

* Much like to this practiced Iulian the Apostate, which occasioned Iouian his successor to promulge so sharpe a law, against who so enterprised any dishonnestly vpon sacred Virgins. li. v. c. de ep. & cl. : Sacres Virgines. In the meaner Nunries this name still remaineth, in the greater Abbesses a greeke word, and iust all one with Mothers.

C H A P.

CHAP. VII.

The horrible banishing of almost five thousand persons, with certayne pittysfull accidents hapning in the same.

.. P. E. P. S.
Abdirita-
nus.

WITH what floudes of teares shall I now present, how he banished to the wildernesse Bishops, Priests, Deacons, and other members of the Church, foure thousand, nine hundred, seauenty and six : amongst whome some had the gout, others through very age lost their bodily sight. Amongst whome was blessed *Felix* Bishop of :: *Abbiris*, who had forty-foure yeares continued Episcopall dignity, and being stroken with a pallsie, neyther felt any thing, nor could speake at all. Of whome being very carefull, because he could not ride, I perswaded that the King might be moued by some about him, to permit him at least (being almost at point of death) to remayne at *Carthage*: for to banishment he could by no meanes be carryed. Whereunto (as is reported) the Tyrant freshly answered : If he cannot sit vpon a beast, let wilde buls be coupled and drawe him tyed fast with ropes,

to the appointed place. We carryed him therefore throughout the journey, bound ouerthwart a :: mulets backe, as if he had beene a logge. All were brought together to the Cities of *Sicca* and *Laribus*, whither the *Moores* resorting, should receiue them deliuered vp to their handes, and transport them to the wildernesse. Then came thither two Earles, vvho with damnable subtilty beganne in sweete communication to deale vvith Gods Confessors. What meane you (say they) to be so obstinate, not to obey our Lord the Kinges lawes; who may honourably stand in his presence if you speedely obey his vvill? Streight way all with a great shout cryed out and said: *We be Christians, we be Catholikes, we inuincibly confesse the Trinity one God.*

They were after this shut in a prison very grieuous, but somewhat large, where I found meanes to get in, made an exhortation to the brethren, and :: celebrated the diuine mysteries. There were also very many litle children, whome their mothers followed, with motherly affection: some rejoycing; others drawing them back: some were glad that they had borne Martyrs; others perswading to the deluge of

*Superbus
donem.*

*Diuina
mysteria
celebrandi.*

of rebaptization, endeavouring to recall them from confession of their faith : but their allurementes could not then overcome any, neyther made any one stoope vnto earthly affections. It liketh mee here briefly to declare what a good old woman did. As I traualled accompaning Gods army, setting forwardes more by night then by day, because of the heate; I beheld a poore woman carrying a bag, and other implements, leading in her hand an infant, and encouraging him in this wise. Runne :: Sirra : seeſt thou all the Saints howe merrylie they goe forward, and hasten to their Crowne ? Whome vvhén I rebuked, for that ſhee ſeemed vnſeaſonable, preſuming to thruſt her ſelfe amongſt the profeſſed warriours of Chriſt, and being a woman to aſſociate her ſelfe with men. She answered :: *Benedicite, benedicite*, and * pray yee for me with this my litle nephewe. For ſinner though I be, daughter I am to one, who vvas Biſhoppe of *Zurina* :: I asked her why then ſhe walked in ſo meane a ſort, and for what cauſe ſhe had vnder taken ſo long a journey. Who replied : With this my litle boy I goe to the place of baniſh-

:: Domine
meus.

:: P.S. hath
it but once.

*

:: P.F. Zu-
rita.

ishment, least the enemy finding him alone, call him from the way of truth, to death. To these wordes I could answere nothing else, the teares trickling downe my cheekes, but only, Gods vwill be done. The aduersary, who nowe perhaps said in his hart : *I will part the spoyle, Exod. 15. I will glutte my soule, I will slay with my sworde, my hand shall rule.* As soone as he sawe that he could not catch one, sought narrowe and filthy places wherein to penne vp Gods company. Then was to them denyed all comfort of accesse, for permitting vwhereof the keepers had beene beaten with staues, and sorely punished. The Confessors of Christ are tumbled one vpon an other, as swarmes of grasshoppers, or (to speake more properly) as graines of corne. In which thronging together, there could be no meanes of stepping aside to doe the office of nature, but of necessity euen there vvas the receptacle of their ordure and vrine, so that the horroure and stench thereof surpassed all other manner of paynes. I vvas once (not without much a doe, and deepe bribes bestowed on the *Moors*) permitted to enter whilst the *Vandals* slept.

Step:

Jerem. 4.

Stepping in I began as at a mire, to sincke
vp to the knees, and sawe that of *Jeremie*
come to passe, who were bredde up in Saffron
bed, embraced dong. In fine being called v-
pon by the insolent and clamorous *Moores*,
to hasten forward their imposed journey,
issuing forth vpon a Sunday, their gar-
ments, face, and head besmeared with dirt:
in cruell wile were they led away by those
Moores, singing yet vnto our Lord vvith

:: Glory is great joy : :: *Gloria hac est omnibus Sanctis*
this to all his *cus.* Present was there also at that time,
Saints.

Ier. 149.

:: B Vnz-

hil. but

Prol. V-

zibira Phi

Vlluburita

Cyprian the blessed Prelate Bishop of :: *V-*
nigili, who to their singular consolation,
cherished euery one with godly and fa-
therly affection, and not without streames
of teares, ready to leaue his owne life for
the brethren, and to yeelde himselfe vo-
luntarily to the fellowships of their paines,
if he might haue beene suffered. He spent
in very deede in that hard distresse, all that
he had, bestowing it vpon the impouer-
ished brethren : for hee sought occasion
how he might be joyned to the Confes-
sors, being himselfe a Confessor already
in preparation of hart, and in vertue : af-
terwardes passing many bickerings and
calamities of prison, he enjoyed to his
great

great gladnesse, the exile which he so desired. Howe great multitudes followed from sondry Countries and Citties, to see the :: Martyrs of God, the wayes and pathes beare witnesse, not able to containe the flocke of people, who comming as beholders, ranne vp and downe on the higher ground. An inestimable troupe also of the faithfull, with waxe tapers in their handes, descended downe; who casting their childrē at the feete of the Martyrs, cryed out thus. * *To whome wil you leaue vs wretches, while you goe forwardes to your Crowne? Who shall christen these sucklings in the font of the euerlasting water? who shall impart vnto vs the benefite of Penance, by :: reconciling and indulgence, absolving vs from the bandes of our sinnes? for asmuch as it is saide, whatsoever ye shall loose on earth, shall be loosed in heauen? who shall with solemne prayers commend vs to the graue, when we dye? By whome shall the wonted Rites of the :: diuine Sacrifice be performed vnto vs? Our hearts serue vs well to goe with you, if we might; that so no necessity might seperate the sonnes from you our fathers.* A midst these wordes, not destitute of :: B. prayse teares, is no man any more admitted to goe forwardes with them for their com-

:: Martyres
in a longer
sense then
it is nowe a
daies taken

★

Reconci-
liationis in
dulgencia.
Matt. 16,

Diuini
sacrificii.

E j.

fort:

fort: but the whole crewe was pressed forwards and made to runne, that they might reach to the laborfome lodging where the

:: The Ar-
rabians at
this day cal
lueh a troupe
Carauanna
and very
neare to
Cannaua is
the word
Conuoy,
vsuall
through
Christen-
dome in
the same
sense
:: Gladios
acutos pe-
tratum.

:: Agge-
rem publi-
cum.

:: Cannaua was prepared. As oft as the men fainted, or any other (yea although tender children) they were first punched forwardes with the toppes of staues, or with stones; but afterwarde the *Moors* were commanded to tie by the feete, those which were not able to goe, & hale them through the hard rough places, like carcasses of brute beasts. So, first were their garments rent, then all parts of their bodies. For here a head was dasht against the :: sharp-edged rocks, there sides were thumpt; so that life was gasped out, euen betweene the hands of them which haled them: the number of whome I could not reckon, thy were so many. Extant remaineth to be seene all alongst the common :: high way, the reachlesse buriall of the Saints, their graues witnessing, where they lie. The rest as stronger, ariued at the wilderness, where being settled, they had barly (as beasts) given them for food. Where also is reported to be so great plenty of venomous wormes and scorpions, as to them who knowe it not, might seeme

in-

incredible, which with their very breath infect and poyson, even such as are farre of. And they say that no man stung with one of those Scorpions, euer escapeth; whose deadly venime neuerthelesse, was at no time found to haue hurt any one of Christs seruants, through his mercyfull protection. But vwhen as a vvhile they had beene fedde with barley-corne, that same also was afterwarde with-drawne, as though God, who rayned *Manna* to the auncient Fathers, could not as well sustayne his banished ones in so desolate a place.

C H A P. V I I I.

*Hunricke summoneth the Catholikes
to disputation with the
Arrians.*

SHARPER proceedinges were yet farther continued against the Church of God: he vvhich euermore destroyed the members thereof, being desirous to teare in peeces the vvhole body. For vpon the day of our Lordes ascention, an Ambassador of the Emperor *Zeno* (not the King himselfe) being present, came this precept directed to Bishoppe *Eugenius*,

E ij.

to

to bee read in the midst of the Church,
sent also abroad by post, throughout all
Africke.

A PROCLAMATION.

H VNRICKE King of the Vandals and
Alanes, to all the :: Homousian Bi-
shops. It is well knowne that not once, but often it
hath bin prohibited, that your Priests should make
their solempne assemblies in the :: shieres of the
Vandals, or seditiously subuert Christian soules:
which sondry despising, haue beene found of late
contrary to our restraint, to :: make Masses in the
Vandals shieres, avowing that they hold fast,
the sound rule of true Christian faith. And for as
much as we will not permit scandall in the King-
dome given vs from God, we therefore giue you to
vnderstand, howe by the prouidence of God, and
with the consents of our holy Bishops, we haue or-
dayned, that at the day of the Calends of :: Fe-
bruary next comming (all excuse of feare laide a-
side) every one of you meete at Carthage, there
to encounter with our reuerend Bishoppes about
matters of faith, and that you may by proper pla-
ces out of the diuine Scriptures, confirme the faith
of the Homousians which you maintayne: *
whereby it may be knowne, whither you hold a
sound belicfe. The copy of this decree we haue di-
rected

as i. defen-
ders of the
sonnes con-
substantia-
tion with
the father.

By this
name

sought the
Arrians to

because

tholikes of

their Title
and vnuall
name.

as Sortibus
as Missas
cere.

as 21. Ianua-
ry.

He spea-
keth as
doubtfull:
& worthe-
ly.

rected to all your fellowe Bishops throughout A-
fricke.

*Given the thirtieth of :: Iune, and sea- :: B. Iuly.
uenth yeare of Hunricke.*

As soone as vve who were present,
ioyntly perused the same, and vnderstood
this; our harts quayled, and our eyes stood
in amaze. Then in truth were our festiui-
ties turned to mourning, our songes to la-
mentation; because the tenour of the Edict
denounced the rage of a persecution at
hand: especially in that he said we wil not
permit scandall in the Kingdomes giuen
vnto vs from God, (*) as much to say as in (*) B. wan-
our prouinces we wil haue no Catholikes. teth this

Consultation was had what were ex- clause.
pedient to be done, but the misery immi-
nent excluded all redresse. To *Eugenius*
seemed good and reasonable, to mollifie
(if it might be) the :: *Barbarous* hart, by :: B. Barba-
deliuering vp to be considered, a letter *forum*.
written in this order.

Whensoever cause of soules, life euer-
lasting, and Christian faith is handled, ne-
cessity enforceth to be spoken vwithout
feare (as also the Kinges wisdom hath
promised) vwhatsoever is requisite. Of
late hath the Kinges mightinesse vouch-

fased to aduertise my meanenesse by his
 secretary *Witared*, who because it concer-
 ned religion and faith, did in the Church
 rehearse his charge vnto vs, both Clergie
 and people being present. By the con-
 tents whereof we vnderstand the Kinges
 Writ, to haue in like sort gone forth to
 all our :: brethren Bishops, appointing
 vs to meete at a determinat day, to dis-
 pute of our faith. This ordinance vve
 signified, howe reuerently we embraced,
 & to the said secretary my meanenes gaue
 information, that all of the parties beyond
 the Sea agreeing vvith vs in one Religion
 and communion, ought to haue notice
 hereof (for those of the Kingdome are all
 ready to obey) especially for that it is the
 common cause of the whole world, and
 not only of the *Africane* Prouinces. For
 as much then as I promised to exhibite by
 :: a second bill, a further answere, I hum-
 bly beseech your Honour, to present
 vnto our Lord and mercyfull Kinges
 cares, the information before mentioned,
 that his clemency may in good sort know,
 that wee (God-willing) by no meanes
 shunne the order taken for disputation;
 but that vvithout assent of the vvhole,

we

:: Coepif-
 copos.

:: B. Sancto

we must not take vpon vs to determine matters of faith. For this cause require we, that he vouchsafe of his great bounty, justice, and vvifdome, to condescend thereunto. Dated by *Eugenius* Bishop of the Catholike Church of *Carthage*.

VWhen this information vvas put vp by blessed *Eugenius*: he vvho had nowe conceiued mischief, vvas pricked forward to vtter forth his impiety with worse vexation, and by :: *Cubadu* Prouost of the : P. E. P. S. Realme, sent to *Eugenius* this word. Sub- *Obadus*. due to me all the earth that the vvhole world may be brought vnder my power, and then :: (*Eugenius*) vvill I fulfill thy : B. Euan- demaund. Wherunto blessed *Eugenius* re- *gelium*. plyed, as he well might. That which hath no reason ought not to haue beene spoken: This is as one should bidde a man soare vp in the ayre and flie, which is contrary to the fashion of humane nature. For I said if the Kinges mightinesse desired to vnderstand our faith, which is the only true beliefe, let him sende to his friendes, and I vvill likewise vvrite to my brethren, that our Bishops may come, who together vvith vs may demonstrate our

* Quæ ca-
put est om-
nium Ecclē-
siarum.

common faith, especially to the Church of *★ Rome* which is the head of all Churches. To this answered *Cubadus*. Then of like you and my Lord the King are haile fellowes. *Eugenius* answered; Not so, but as I said, If he desire to knowe the true faith, let him write to his friends, that they send directions for our Catholike Bishoppes, and then will I write to the Bishops of our side: for the case is one and the same, of all the whole Catholike faith. This did *Eugenius*, not for that there wanted in *Africke* that could refell the aduersaries objections, but to the intent that they might come, who being farre from their Dominion, might haue more confident liberty, and withall open vnto all nations our injurious oppression. But he that contriued nothing but deceit, would heare no reason, compassing by sondry presumptions, to molest & grieue whome foeuer of the Bishops he heard say to be learned. Already had he the second time banished *Donatian* Bishop of *Vi-
bia*, with an hundred and fifty bastinadoes; and the *Subsetulan* Bishop *Præsidius*, a sharp witted man: After them serued he in like sort *Mansuetus*, *German*, *Fuscus*, and diuers others.

: B. Vinia-
nense fe-
cundum,
&c.

While

While this was doing, he commaunded that none of our religion should haue any of theirs to sojourne at our boord, nor that they should at all eate at meales with Catholikes. Which thing was to them nothing beneficiall, but turned to our great aduantage: for if *their speech* (as the Apostle teacheth vs) is *went to creep like a canker*, howe much more could their familiarity at table infect? seing the same Apostle commaundeth not so much as to *communi- cate with the wicked at their meate*. But nowe where the fire of persecution was once kindled, and that the fury of the malicious King did euery where flame, our Lorde shewed a miracle by his faithfull seruant, which I may not passe ouer.

 CHAP. IX.

Eugenius Bishop of Carthage restoreth by miracle, sight to a blinde man.

THERE was in this city Carthage a certaine blinde man, well knowne to all the City, by name *Fælix*, this man was visited of God, and at night by a vision receiued he this commaundement. Get thee hence and goe to my seruant *Eugenius*, say that I haue sent thee to him, and at the
houre

houre when he halloweth the Font, where by those which come to the faith may be Christned, he shall touch thy eyes and they shall be opened, and thou shalt see the light. Warned by such apparition, yet reputed he himselfe (as it often falleth out) beguiled by a dreame; neyther would he arise, but drowned againe vvith sleepe, was in like manner againe called vpon to goe to *Eugenius*. He neglected neuertheless as before, and the third time being hastily and sharply rebuked, rayfed vp the boy, which was wont to reach him his hand, and gets in all haste to *Faustus* Church, & after prayer made, he signifieth to *Peregrine* a Deacon (neither without streames of teares) that he had to speake with the Bishop, and to declare a secret vnto him; vvhich the Bishop vnderstanding, willed the man to be brought in. For already in solemnity of the feast, resounded the :: Nocturne, Hymnes throughout the Church, and the people were singing with loude voyces. The blinde man told in order his vision, and plainly said: I will not leaue you vntill according to our Lords hefts, you yeald vnto me my sight. Depart from me said the holy *Eugenius*, a sinner

:: Hymni
Nocturni
Cantante
populo.
Which
tearme of
Nocturne
remayneth

sinner I am, and of all other sinners most unworthy, as one, who therefore am reserved vnto such times as these. But the other clasping about his knees, said nothing else then as before: Render me my sight. *Eugenius* then esteeming it a certayne kind of shamefull:: rigour, if he should stiffly refuse, and because withall the time did call him away, accompanied with the Clergie he went along with the man to the Font. Where kneeling downe, not without great groanes, hee peared the heavens with sighes, and:: blessed the whiuering waters. As soone as he had risen from his prayer, he said to the blinde: I haue told thee already (brother *Felix*) that I am a sinfull man: but he, which vouchsafed to visit thee, performe to thee according to thy faith, & open thy eyes. At these words he signed his eyes with the standard of the Crosse, and through the grace of God, the blinde man received sight: whome hee there retayned by him, as long as the baptising endured; least by reason of this so great a miracle, the people should oppresse the man with great concourse about him. Then was it manifested to the whole Church; and the blinde man went with

Eugenius

at this day
in the church
office
or service:

:: B. crudelitate.

:: P. F. P. S. credulitate.

:: Crispan-tem benedixit aquæ fontem.
P. F. alueum fontis.

∴ P. S. P. F.
inreuooca-
bilis
B. inexti-
mabilis.

Eugenius to the Altar (as the manner is) to make an offering to our Lord, for his health receiued, which the Bishop tooke and laide vpon the Altar: and the people through extreame joy, gaue an :: vnapeasable shout. Straight way went one with hasty report hereof, to the King. *Felix* is featch away, examined what had passed, and how he receiued his sight. He vttered the whole in order: the *Arrian* Bishops said that *Eugenius* had wrought by forcery. And because (oppressed with the clearnesse of the thing, so that they could not shadowe it) they were greatly confounded (for *Felix* was a man wel knowne to the whole City) if it had beene lawfull, they would therefore haue slayne him, as the *Iewes* sought to put *Lazarus* to death after he was raised to life.

CHAP. X.

The impudent and vnreasonable proceeding of the Arrians, about their chalenge of disputation.

NOWE drewe neare that quarrelling day, appointed the Calends of *February*; there assembled Bishops, not only of *Africke*, but of many *Islandes* also, wea-ryed

ryed with affliction and sorrowe. Many dayes together there was no mention of disputing, vntill in the meane-space :: he ^{the king} had singled out the skilfullest and learnedst persons, to the intent that by sondry calumniations he make them away. For one of that learned crewe, named *Latus* (a stout & most learned man) after long imprisonment he consumed by fire, thinking by so doing to strike a feare into the rest, & blemish the cause. At last yet beganne the conflict of disputation, at the place which the aduersaries had chosen. Our Diuines therefore eschewing all tumultuous clamour (least the *Arrians* should after say that they had by some of ours beene ouer-ruled) chose certayne amongst their owne company to answer for all. *Cyrill* placed aloft for himself and his :: attendants, a most stately throne, we standing ^{Satellites} on our feete : whervpon our Bishops beganne to say. Conference is there alway to be taken in hand, where not proud superiority of power beareth sway; but where an assembly is by common consent made, that the disputers debating the controuersie, and each part doing their endeavour, the truth may come to light. But
nowe

nowe who shall be the disputer? who the defender? which with vpright ballance may eyther confirme that, which is rightly auouched, or refell vnreasonable assertions. When they vsed these and such like words, the Kings secretary answered. The Patriarke *Cyrl* saith, that some of you arrogantly and vnlawfullie vsurpe to themselves the name of Catholiks. Oyr company then with protestation of the same, sayd: let it be read vnto vs by whose authority *Cyrl* taketh vpon him this title. Thereat our aduersaries making a great stirre, beganne to caull. And forasmuch as our side requested, that if the wiser people might not examine the matter, at least they might be lookers on; all the sonnes of the Catholike Church there present, were cōmanded to haue a hundred stroks with a cudgell. Then beganne Blessed :: *Eugenius* to say aloude: God, behold the violence, which we suffer, and consider the tribulation, which we sustayne of our persecutors. With this our men turning to *Cyrl*, said: propound that which you intend. *Cyrl* excused himselfe that he vnderstood not Latin. Our Bishoppes replied that they alwayes knewe him to haue spoken

:: B. Euse-
bius.

ken Latin, that therefore he ought not now to drawe backe, especially seing he was the kindler of those coales. But he perceiuing the Catholike Bishops to be ready for to joyne with him, would needs by diuers illusions and shifts, auoyde audience : which our part fore-seing, had composed a Pamphlet concerning faith, very seemely and sufficiently compiled : this they now exhibited, with protestation : If yee be desirous to knowe our beliefe ; the faith which we holde, is herein comprised.

*The exhibited booke here mentioned, is omitted.
For though P. S. erroneously entitle it Victor ; yet Victor himselfe hath already testified the contrary : and Gennadius noteth the Author thereof to haue bene Eugenius.*

THE



THE THIRD

BOOK E.

CHAPTER. I.

*The Churches are closed: the Catholike Bishops by
Proclamation deprived of their Sees, and
their goods given to Arrian
Ministers.*

WHEN this V R booke being put vp
and perused, yet could not
they with their bleare eyes
behold the light of truth:
but wood for anger, and
storming vvith outrageous
language, they tooke it very ill, that we
called our selues by our name of Catho-
likes. And forthwith they falsly suggest
to the King, that with clamorous noyse
we auoyded audience of the matter, who
giving credit to their lyes, kindled at that
present with choler, hastened to fulfill
that

that which he had in his hart. And during the abode of the Bishops at *Carthage*, he sent his messengers secretly with an edict through the Prouinces, by force whereof in one day he closed all the Churches of *Africke*, and gaue vnto his Bishops for a gift, all the substance of the Bishops and of the Churches. And more then this, not knowing himself what he said, or of what he spake, the lawe which our Christian Emperors had long before decreed against them and other Heretikes, for the honourable maintenāce of the catholike Church, the same they blushed not to set forth against vs. Adding much of their owne heades, as seemed best to their tyrannicall power: For this is the forme of the proclaymed lawe.

A PROCLAMATION.

HVNRICKE King of the Vandals and Alanes, to all subiectes of our Realme. It is the part of triumphant vertue, and a thing worthy our :: royall maiesty, to recoile euill deuises against their Authors. For whosoeuer inuenteth any wickednesse, let him impute it to his owne follie, if he fall into mischiefe. In which thing, our Grace following the ayme of Gods iudgement,

F j.

hath

Maiesta-
tis Regi x.

bath assigned vnto all persons, as their desertes
 good or badde require. Prouoked therefore by such
 as haue thought meete to resist the commandement
 of our Father of :: famous memory, or of our owne
 :: clemency, we doe nowe take vpon vs at length,
 the censure of severity. For whereas by our autho-
 rity, we haue proclaymed amongst all our people,
 that in the slieres of the Vandals, the Priests of
 the :: Consubstantialls should not haue their assem-
 blies, nor take vpon them any of their mysteries,
 which indeede doe rather contaminate, then other-
 wise. This when we sawe to be neglected, and that
 very many were found, which affirmed they kept
 and retayned the vncorrupted rule of faith: it is
 well enough knowne, that they were all cited vn-
 der nine moneths warning, that they should with-
 out any feare, assemble together for disputation
 sake (if at least they had any thing to say for their
 purpose) at the Calends of Febr. the 8th. yeare of
 our Raigne. To whome after their meeting at the
 City of Carthage, when delay of the time prescri-
 bed was expired, we are knowne to haue granted
 farther respite of certayne dayes. As soone as they
 shewed themselves ready for the conflict, it was
 the first day propounded vnto them, by our reuered
 Bishops, that they should :: directly proue consub-
 stantiality by the diuine Scriptures: or at leastwise
 condemne that, which was decided and :: cut off,
 by

:: Tirilytae
 recorda-
 tionis.

:: Mansue-
 tudinis.

:: Honou-
 rati.

:: Proprie.

:: Amputa-
 tum est.

by :: more then a thousand Bishops from all partes of the world, at the Councils of Arimini, and Seleucia; which thing they would not doe, but drawing the matter to a sedition, incensed also the people. The second day likewise, when we commaunded them to make answer concerning the same saith; as it had beene proposed vnto them, they enterprised their former rashnesse and misdemeanour, perturbing all things with sedition and clamour, that they might not at al come to the conflict. Whereunto we them prouoking, haue ordayned that their Churches shall be shut vp, with this promise: so long to remayne closed vntill they assent to proceede vnto disputation: Which they waxing obstinate in their wicked denises, haue refused to accomplish. So that it is in this case necessary, and most iust with all, to retourne vpon those men, what in the corps of those lawes is expressed; :: which the Emperors by them induced into error, did at seuerall times promulgate. :: The substance of which lawes seemeth to contayne, that no Church should be open to any other, then to the Bishops of their owne .. institution, that it should be lawful for none other to ^{*}line collegially, to make assemblies, or to haue or build any Churches at all, either in the City, or yet in the simplest places; but that also attempted, ^{*}sheat to the Prince. And moreover, that inhe-

:: No marvel though the Arrians lie in the number for neither also were they two Councils, being by the Church of Rome rejected.

:: Binduxisse cum errore P. F. induxisse secum in errorem. In P. S. this clause wanteth.

:: The lawes are extant in the decrees of Theodosius the worthy Emperor.

.. B. superstation.

* Conuictus agere.

ritances annexed to any Church of their faith, should not any more be paide to their Prelates.

∴ B. Com-
meandi.
P. F. P. S.
Commec-
morare.

∴ Ordinan-
di, it is
ment of ho-
ly orders.

∴ Ordina-
tores.

* In B it
wanteth.

* Codicillo
∴ Milita-
rent palatio
* * Albe-
tweenethis

Nor that such persons should haue licence :: to passe
up and downe, whither them pleased, but should
be banished from all Townes and Cities, neyther
haue authority either to baptize, or to dispute of
religion. That also they should haue no leaue :: to
giue orders, either to Bishops or Priests, or others
appertayning to the Clergie; a rigorous penalty be-
ing set downe, that as well they which should suffer
themselves to receiue such honours, as those also
that were :: giuers of such orders, should euery of
them, be fined in tenne pound of gold, with their
farther extension, that they should not be permit-
ted to make supplication about it. Yea, if so be they
had * by speciall seruice deserved respect, * yet
should they not preuaile. But in case that notwith-
standing this detriment, they persisted, then should
they by conuenient prosecution, be exiled out of
their Country. Toward the comminallty extended
likewise those Emperors their seuerity, so that they
might neyther bequeath, nor giue or take, euen
that which was cast off and forsaken, not as made
ouer vpon trust, not by legacy, not by grantes, not
by executorship, not by any :: bil or other manner
of writings. They also made such as were :: pen-
sioners in the pallace, liable to penalty of an exces-
sive forfeiture, * * after the rates of their degree
and

and dignity, that spoiled of all honourable privilege they should incurre infamy, and finde themselves noted for publike offenders. To the :: offices also of severall tribunals, was prescribed the penalty of :: thirty pound of silver: which if they who persisted in their error, had five times paid, then should such persons be convicted, whipped, and so banished. Next had they given in commaundement, that the bookes of all those Priests, whome they persecuted, should be cast into the fire, and all other such bookes; which in like manner we also nowe commaund to be done with those bookes, by meanes of which, inquiry hath induced it selfe into error of that name. For as touching the severall persons, of whome was spoken, these ordinances they made, that :: persons of excellency should every of them forfeit fifty pound of gold, the :: honourable forty pound, Senators thirty, common Gentlemen twenty, Priests thirty, decurions five, marchants five, :: common people five, :: wandring ruffians tenne; and who might happen to continue after this damage, their goodes confiscated, they should by banishment be punished: vpon :: corporations in Cities, procurators also, and takers of leases, this penalty they inflicted; that if they concealed, and did not disclose or atach such persons, presenting them to iudgement, they themselves shall make good the forfeiture. Moreover to those

signe, and the like far after following, is in B. most confusedly misplaced. :: Officiorum iudicum diuer-

lorum. :: 30. pond.

:: P. F. Illustres, spectabiles, senatores, populares, Plebei. :: Circumcelliones.

:: Ordines civitatum.

who tooke the landes of the Crowne to farme, this mulct was set downe, that as much as was their yearly rent to the Kinges household, so much should they semblably pay into his Exchequer for a fine; as in generall the like to be observed in all, either byrers or possessors of lande, which shall be minded to endure in the same superstition, I here doe appoint. Of Iudges farthermore, that who so were found not to be most instant in prosecuting this affaire, should be punished by outlawry, and losse of life. Also of the chiefe officers, that three should be punished, the rest be amerced, and cast in twenty poundes of gold. Of necessity therefore must all the Homousians be bound by the very like constitution, whome it is euident indeede to haue held, and still to hold the substance of a wicked belife: vnto whome we nowe by this our decree denounce, that they abstayne from

all the afore-said matters, which shall be prosecuted throughout all estates in the Cities; as likewise vpon Iustices, who neglecting the former ordinances, can be proued not to haue grievously punished such as withstand the same. To all persons therefore intangled with the errours of the fore-mentioned faith of the Homousians, which hath wholly beene heretofore so condemned by a Councell of such a great number of Priests,

we

:: Homini-
bus, but
iurely for
omnibus.
:: Ordines;

we enioyne and giue commandement, that they abstayne from all the fore-said affaires and contracts. Let them knowe, that nothing is permitted vnto them, but that semblable punishment attendes to inuolue them euery one, vntlesse before the Calendes of Iune, in the eight yeare of our Raigne, they conuert vnto the true ★ Religion, which we reuerence and honour. Which prefixed day for no other purpose hath our piety afforded, then to the end that vnto such, as before hand renounce their errorr, pardon be not denyed, and the obstinate be by due punishments chastised. But whosoever shall perseuer in that errorr, whither they enioy Knight-hood of our house, or happily haue charge vnder seuerall Titles and employments, let them be compellable to infliction of those maults aboue prescribed, according to the qualities of their degrees: nothing in the meane season being of any validity, which any of them may happen by surreption to obtayne, against priuate persons of what calling and place soeuer they be: This our proclamation willet, that to be obserued, which in the former lawes was concerning such expressed, that they may vndergoe congruent punishment. Iudges prouinciall slackly putting our ordinances in execution, we will that they be sentenced by their superior Iudge. ★ ★ ★ ★ ★

F m j.

Eut

:: Propitia
diuinitate

• Sacrosan-
ctis.

But to true worshippers of the Maiesty diuine (that is to say vnto our Priests) we by this our constitution doe decree and prouide, all manner of Churches belonging to the whole Clergie of the name aboue mentioned, in what places or Countries soeuer they stand within these Dominions, which :: by the grace of God are vnder our imperiall gouernment, together with all such thinges as to the same appertayne; not doubting but to reliefe of the poore it shall proue more beneficiall, which to our :: thirsc-holy Bishops is so iustly given. We notifie then vnto all men this lawe of ours, issuing from the very fountayne of iustice, that none may pretend ignorance of our commaundement.

Fare yee well 6. Cal. of March.
Carthage.

CHAP. II.

Extreame proceedings of Hunricke
against the Bishops.

AFTER these lamentable edicts, forced with intoxicate poyson, he wil- leth al the Bishops which were assembled at Carthage (whose Churches, houses, and substance he had already seazed) to be despoyled in their lodgings, and so driuen out of the Towne gates. Neyther seruant, nor beast, nor garment to change, was left

left them. It was farther more forbidden, that any man should harbour any one of them, or giue them susteynance. And who so should attempt for pity to doe the contrary, he with all his family should be brent by fire. Prudently did the Bishops, who were then cast forth, in that (though begging) yet they departed not from thence. For had they gone their wayes, not only should they neuer haue beene recalled: but they vould haue belyed them (as they did) that they shunned disputation; especially because when they should haue retourned, their churches had no goodes left, all being rifled. While therefore the Bishops lay round about the walles in the open ayre, it fell out so, that the wicked Tyrant went forth towardes the fish-pondes, vvhome they thought good to meete in the way, saying: Why are we so afflicted? For what euils committed suffer we this? If called to dispute, why are we spoyled? why are we slaundred? why are we deferred, and driven to remayne amongst the dunghils here without in the Country, afflicted with hunger and nakednesse, farre from our Churches and houses? Whome he beholding with
a fell

a fell regarde, before he heard their complaint, willed the horse-mē with full course to ride ouer them, that by such violence they might not only be trampled vpon: but be flaine outright. Many of them were then sore crushed, especially aged men. Then to the men of God was it commanded to present themselves, and meete him at the Temple of *Memory*, vnwitting what treachery was there prepared.

CHAP. III.

A fraudulent oath is proposed to the Bishops.

THITHER when they came, in a writing deliuered vnto them, was this serpentine subtilty inclosed. Our Lord King *Humricke*, although lamenting your obstinacy, refusing as yet promptly to obey his will, and to become of the same religion whereof he himselfe is, being now in purpose to deale gratiouly with you, will (if you sweare vnto the contents of this paper) send you to your Churches and houses. Hereunto answered the Bishops with one voyce: We say still, as we haue already said, and will euer say: *Christians we are, Bishops we are; we hold the Apostolicall and only true faith.* A litle silence hauing ensued
after

after confession of their faith, the Kinges commissioners proceeded hastely to extort an oath from the Bishops: whereupon the blessed men Bishop *Hortulane*, and Bishop *:: Florentian* joyntlie replied: Depute you vs brute beasts, that we should easily & vnadvisedly sweare, ignorant what the writing contayneth? The Kings messengers without more stay disclosed to them the purport thereof, which with colourable wordes was glosed: for thus the entrapping tenour thereof comprized, Sweare ye, if ye desire that after the death of our Lord the King, his Sonne *Fildericke* succcede in the Kingdome: and if none of you will send any letter beyond the Sea. This oath if ye refuse not to take, he will restore you to your Churches. The mercifull playne meaning of many, minded to haue sworne (whereas God indeede prohibiteth swearing) least Gods people might afterwarde say, that the Priests by not swearing, gaue cause that their Churches were not restored. Others of the Bishops more circumspect, smelling out the guilfull treachery, denyed to sweare, al- leaging that it was forbidden by the authority of the Gospell; our Lord himselfe denoun-

*:: P. F. Flo-
rentian.*

Matt. 3.

denouncing. *Yea and shall not sweare at all.*
 Then inferred the Commissioners: Who
 purpose to sweare let them goe a-part.
 Which vwhen they did, by notary was
 straight enrolled what each said, in what
 City he was entitled. The like was done
 to them that would not sweare. Then were
 both parties committed to warde, and not
 long after, the deceitfull drift of the oath,
 which before lay hid, plainly appeared.
 To those which would sweare, it was said:
 for as much as contrary to the commande-
 ment of the Gospell you vwould haue
 sworne, the Kings will is that you shall ne-
 ver see your Churches; but being banish-
 ed you shall lawfully receiue wast and vn-
 habited places, there to husbandry the
 ground; yet with this clause * that you
 shall neyther say Psalmes, nor pray, or
 hold any booke to reade in your hand, nor
 baptize, nor giue orders, nor :: presume
 to reconcile any man. In like manner to
 those which refused the oath they said.
 Because you with not the raigne of our
 Lordes Sonne, therefore you would not
 sweare: for which consideration it is com-
 manded, that you shall be sent away into
 Corse the Island, there to hewe timber for
 ships.

: Reconciliare præsumatis.

CHAP.

CHAP. IIII.

The horrible cruelty of the Heretikes: the constancy of Dionisia and her Sonne, with others.

TH E Beast thirsting after innocents bloud, proceeded (during that the Bishops were not as yet exiled) and sent through all the Prouinces of *Africke* at once, his cruell tormentors; so that no place, no house, remayned free from lamentation, screeching, & outcries. They spared not any age or sex, but such only as yealded to their will. Some they cudgelled with staues; some they hunge vp; others they burned. Women (and especially Gentle-women) they tortured openly naked, against the lawe of naturall honesty. One of whome our Country-woman *Dionisia*, I will succinctly intreate of. When they sawe that she was not only bolder, but more beautiful also then other Matrones, they willed her first to be vnrayed, and made ready for cudgels. Who in her payne cryed boldly vnto them: I am assured of my God; vexe me how you list, only my woman-hood diclose yee not. But they with greater rage set her
naked

∴ Divina-
rum Scri-
pturarum
scientia
plena.

∴ In Matre
Ecclesia
Catholica.

Matt. 22.

naked vpon an higher place, for a pub-
like spectacle: Amongst the stripes of the
woundes, while streames of blood flowed
ouer all her body, with a free voyce she
spake thus vnto them: Ye Ministers of
Satan, that which you doe, reckoning it
my reproch, is to me an honour. More-
ouer in so great extremities, and already
nowe a Martyr; being her selfe :: vvell
scene in the Scriptures, she animated o-
thers to Martyrdom. By this her holy
example, she saued almost all her Coun-
try. And beholding her only Sonne
(who was deinty, and as yet of tender age)
to be somevwhat daunted vvith feare of
paynes, chastising him with her lookes,
and becks, and checking him vvith the
authority of a mother, she so encouraged,
that he became thereby much the more
constant: to whome amongst his terrible
torments she spake as followeth. Re-
member (O my child) that in the name of
the holy Trinity we were baptized :: in
our Mother the Catholike Church: let
vs not loose the garment of our saluation,
least he which invited vs, finde not at his
comming a nuptiall garment, and say to
his seruants, Caste them into vtter darkenesse
where

where shal be weeping of eyes, & gnashing of teeth.

That payne is to be dreaded which neuer endeth, & that life to be desired which alway lasteth: With such words as these she made her sonne a Martyr. For the honorable youth (who had to name *Maiores*) yealding his spirit, in the combat of his confession consummated his triumphant course: and she embracing her sacrifice, giuing God thanks by mouth as much as euer she could, chose to bury him in her owne house, in consolation of her hope to come, that as often as vpon his graue she powred out prayers to the Trinity, she might conceiue confidence, that shee should neuer be estranged from her sonne. Howe many were by her (as I said) gayned to God in that City, it were tedious to recite. For howe great thinges her sister likewise, called *Datus*; and :: *Loice* daughter of the holy Bishop *Geyman*; and the honest Phisicion :: *Emelius*, cosen to *Datus*; and deuout *Tertius* a man famous in Confession of the Trinity; or *Boniface* the *Sibidensian* did endure; vwith vwhat torments they were :: torne: let him orderly declare that is able,

CHAP.

:: B. Leontia.

P.S. P.F.

Leontia.

:: B. Amy-

lus.

:: Eulscera-

ti. i. boyre-

led.

CHAP. V.

*Admirable endurance of Maiorc; and
incomparable conquest of
Victoria.*

WHO can also expresse, vvhhat paynes *Maiorc* a noble-mans slaue of the towne of *Tuburb*, did sustayne for Christ? who after innumerable blowes of stauces, was lifted vp with pullyes, and being carryed through the City in hanging wise, was nowe hoy sted vp a loft, and in a moment by letting the ropes slip, lighting vpon the flintes of the streets, with the peyse of his body, dashed against the stopes like a stone. He was moreover often times haled along, and so crushed with the sharpe pointed flintes, that you might haue scene (by reason the vtmost skinne was rent asunder) the ossappes of his inward partes, hanging at his sides and belly. This man had suffered not much vnlike matters, in the time of *Gensericke*, rather then he would bewray the secretes of one of his friendes. Howe much more then, would he be furnished with constancy about Sacraments of religion? and if he shewed himselfe so trusty to his friend,

which

which only loued him; howe much more did he owe to him, who shal fully rewarde his loyaltie?

What outrages were done in the City *Cluse*, it is not in me to declare; for the very number of Martyrs and Confessors, it is not possible to recount. One Matron amongst them called *Victoria*, a true amplifier of her name, as she hung burning ouer a softe fire in the face of the people, was thus intreated by her vngratious husband, her children standing by. Why sufferest thou, O wife? If thou despise me haue pity (thou hard harted woman) of these litle ones, whome thou hast engendred. Howe hapneth it that thou regardest not thine owne wombe, & settest nothing by those, whome groaning thou broughest into the world? Where is the plighted troth of matrimoniall loue? where are the bandes of wedlocke? Where is the honest contract drawne long since betweene vs? Regard I pray thee thy children and husband, and fulfill quickly the Kings commaundement, that thou mayest escape the torments yet at hand, and be rendred to me againe, and to our children. But she neyther giuing eare to her childrens cry-

ing, nor to the Serpents flatteries, casting her eyes vpwwardes from the ground, contemned the world with the desires thereof. Whome when the Executioners perceiued to be dead, after that her shoulders were with long hanging out of their place, tooke her downe fully bereft of life. And (as she afterwards told vs) a certayne Virgin came to her, who touched euery part of her body, whereby she became immediately whole and sound.

CHAP. VI.

*The resolute constancy of the Proconsull
or Marshall Victorian, and his
braue answere.*

IN what sort to extoll *Victorian* of the *City Adument*, and at that time *Proconsull* of *Carthage*, through default of wordes I am ignorant. No man in *Africke* was richer then he, and held he was in estimation with the impious King, as one very faithfull in all thinges given him in charge. The King sent him word after a familiar sort, that if he gently assented to his commaundement, he would make account of him aboue all other: but the seruant of God gaue this confident answere.

I am

I am assured of Christ, my God, and my Lord: say thus to the King. Let him lay me vpon coales, thrust me vpon beasts, put me to all kinde of torments; if I giue place, then in vaine was I christned in the Catholike Church. For if there were no other life then this alone, which is present, & that we hoped not after an other which is eternall; yet would I not doe it, and for a litle temporall glory be so vngratefull to my Creator, which in such sort hath bestowed vpon me his faith. At which answer the Tyrant chafed, and with what torments and how fore paynes he afflicted him, humane eloquence is not sufficient to expresse, vwho triumphantly and happily consummating his course, receiued the Crowne of Martyrdom.

CHAP. VII.

A story of two brethren in like sort, tormented with equall paynes.

NEYTH^R is any body able to explicate the conflicts of the Martyrs, which they atchiued at the City of :: *Tam-
bad*, vvh^{ere} two brothers of the City of *Tam-
:: Kings-water*, well assured in our Lord, *gauc regicass.*

gaue each to other their faith, howe they vwould request the torturers, that they might be handled with like payne and punishment. When therefore at the first, hung vp with waighty stones at their heeles, they had remayned in that case all the whole day; the one of them desired that he might be let downe, and that a litle respite might be given him: the other brother fearing least he vwould haue denyed his faith, cryed to him from the engine where he hung. *Doe not so, doe not so brother: that was not our oath to Christ, I will accuse thee, when we shall appeare before his terrible Throne, since we sware vpon his body and bloud, to suffer together for his cause.*

Saying these and other wordes, he imboldned his brother in such wise, to the agony of his passion, that he cryed out with a loude voyce. *Put me to what punishments you will, persist, vge vs being Christians, with your cruelest torments: as my brother doth, so will I also.* With what fiery plates they were scorched, and with what instruments each was feared, and with what torments they were tortured, the thing it selfe declareth, in that the executioners themselues did cast them out of their sight, saying: *These fellows*

will

will make all the people followe, so that no man at all will be conuerted to our religion. This they said the rather, for that no blewish wannes, no token of their torments any thing appeared.

CHAP. VIII.

The Courage of the Tipasenses: and of them which spake, their tongues being cut out.

LET vs nowe hasten to speake to the honour of God, of that which was done in: *Tipas*, a City of the great *Mauritania*. As soone as the Towns-men sawe an *Arrian*, from a secretary of the Court, made their Bishop, & sent to destroy their soules, almost all the City fled into *Spainne* (the passage being very short) so that very fewe remayned behinde, such as found no meanes of shipping: whome the Bishop of the *Arrians* first by faire meanes, afterwards by threats, assayed to compell to *Arrianisme*. But they constant in faith, not only derided his madnesse, while he perswaded them: but also boldly celebrated the diuine mysteries, assembling together in one house. Intelligence receiued, he secretly sent information thereof vnto

Procl. Tipas, at this day Tenes, or Tunos.

Carthage : whereupon the King in a great rage, directed thither a certayne Earle with charge, that in midst of the market-place, all the Province being there assembled, their tongues & right handes should be cut off at the very roote and stumpe: yet through the assistance of the holy Ghost, they so spake and speake still, as they did neuer before. If any man be incredulous, let him goe now to *Constantinople*, and there shal he find *Reparatus* a Sub-deacon, one of that company, speaking (& that eloquently) without any impediment. For which cause he is greatly reuerenced in the palace of the Emperor *Zeno*, the Queene especially honouring him with singular respect.

CHAP. IX.

The incredible tyranny of Hunricke towards his one Vandals Catholikes.

WHO may nowe in fit tearmes discourse, & reckon vp together the diuersities of paynes, which by their kings commaundement, the *Vandals* practised against their owne people? If a writer attempted particularly to recount the things that haue passed in *Carthage* only, though simply without all flourishing speech, yet
would

would it trouble him to recite the very names of the torments: which to be true, is to euery body manifest, & is easely proved. For you may daylie see some without hands, others wanting their eyes; some deprived of their feete, many that haue lost both nose and eares; diuers whose shoulder-blades are falne out of their place by long hanging, or whose heads were sunke downe betweene their shoulders, by reason they were daylie tortured, and by ropes had bin much waisted vp and downe in the ayre. There were which by racking of the ropes insunder, fell head-long from the height where they hunge; and with mighty pitch very many lost the state of their braine, together with their eyes: and some their bones being crushed insunder, yealded forthwith their liues; others liued not lōg after. He that thinketh this a fable, let him aske of: *Vranus* the Ambassador of: *B. Antioch.* *Zeno*, in whose presence such things were most of all put in execution, because comming to *Carthage* he had cast abroad, that his comming was for the defence of the Catholike Churches. Wherefore the Tyrant to giue him to vnderstand that hee stood in awe of no man, in those places &

streets more and crueller tortures appointed he, by which the Ambassadors accustomed to passe too and fro towarde the pallace; and that to the shame of the common wealth, and ignominious stayne of our decaying age.

Cellarii.
B. P. F. Cel
larite
:: B. Dagi-
lus qui P. F.
Dagila
guz.

It was about this time that the wife of the Kinges :: Butler called :: *Dagill* (who had often times in the dayes of *Genfericke* beene a Confessor) a noble and tender Matron, was sore cripled with whips and staues; then sent into a drie and desolate banishment, vwhere possibly no person might have accesse vnto her, for her consolation. She joyfully left at home both husband and children: and (as it is said) when it was afterwarde offered her, to be translated (if she would) to a milder wilderness, amongst other her companions in the cause, she requested that she might be let alone, esteeming it a matter of inestimable joy, to want all solace of humane comfort.

CHAP. X.

The pithy and sharpe reprehension of a Persecutor by his God-father.

IN those dayes also Pastor *Eugenius* remayning in banishment, the vvhole Clergie

Clergie of the Church of *Carthage* being about five hundred or more, fore abated by slaughter and hunger, vvere cruelly sent (not without their owne joy & great cheerefulnesse) into a remote banishment: amongst whome very many were *Lectores*, and but young boyes. The liberty of speech which the Deacon :: *Muritta*, some :: B. *Miritta* what more freely vsed then the rest, I may not but recite. There was one :: *Epido-* :: P. F. *Elpi-*
phorus, a cruell fellowe and fierce, whose *dophorus*. charge it vvas to teare with violence of torments, the bodies of Christs Confessors. He had beene baptized amongst vs in the Church of *Faustus*, and *Muritta* the Deacon had at the Font of his regeneration, beene his God-father: but afterwarde apostating, he waxed so outragious against Gods Church, that he vvas found in butcherly persecution, to passe them all. What should I stand longer vpon him? While first the Priests were in order called forth, to be quayled vwith torments, straight after Arch-deacon *Salutaris*, was this *Muritta* of whome I spake, prepared to his punishment: for he was found in the order of the Deacons. This venerable old Father, when he was ready

∴ Sabana.
In Spayne
this word
is at this
day current
In Greeke
also Saba-
non, signi-
fieri any
death to
murther
withall.
∴ Linthea-
mina.

to be racked (*Epidophorus* sitting by and
raging) before his torments tooke out ::
the Chrisme clothes, wherewith he once
vested this fellowe at the Font, when he
vndertoke for him, vvhich priuily he
brought about him to this purpose; and
wauing them in the ayre, and lifting them
vp that all might behold it, he is said with
such wordes as these, to haue moued the
vvhole City to lamentation and teares.
These are the: linnen (O *Epidophorus*, thou
abused minister of error) which shall ac-
cuse thee, when the Majesty of the great
Iudge shall come: they shall be diligently
by me kept, in witnesse of thy perdition,
and condemne thee headlong to the bot-
tomelesse depth of the pit, which burneth
with brimstone. These did cladde thee, a-
rising without spot out of the Font: these
shall vehemently persecute thee, vvhhen
thou shalt with the rest, inherit the flames
of hell; because thou hast put on cursed-
nesse as a garment, renting and forsaking
the true and holy robe of Baptisme and
faith. What wilt thou doe (O wretch)
vvhhen the seruants of the house-holder
shall beginne to call together, those that
were invited? Then the King beholding
thee

thee who wert once called, and seing thee to want thy wedding rayment, shall with terrible indignation say vnto thee. *Friende,* Matt. 22.
howe enterst thou in, not having a nuptiall garment? I see not that which I gave thee, I acknowledge not this to be that, which I bestowed vpon thee: Thou hast lost the habite of thy Knight-hood, which in defence of thy Virginall body thou weardest. Tenne moneths I covered thee, I drew the signe of my Crosse vpon thee, I washed thee cleane with water, and adorned thee with the purple of my bloud: I perceiue not my scale in thy face; I see no character of the Trinity: no such can be at my banquet. Binde you him hand and foote with ropes, who would voluntarily separate himselfe in such sort from his Catholike brethren. He hath enlarged and pitched his lines, a snare, wherewith he hath both entangled himselfe, and stopped others from my feast. He hath laid for diuers a stumbling-blocke in their way: therefore with eternall shame and euerlasting ignominy, I caste him out from my table. While Maritta spake, Epidophorus being put to silence, was feared in conscience before the day of the fire euerlasting.

CHAP. XI.

*Banishment of the Clergie of Carthage:
the notable constancy of twelue
Quyristers.*

AL of them therefore preparing their
backes for strokes, cheerefully went
forwards to banishment, who being yet in
their long journey, outrageous & vnmer-
ciful men came (by setting on of the *Arrian*
Bishops) to take from them, that which
peradventure Christian piety had giuen
them for susteynance: when as each of the
so much more gladly sung. *Naked I came
forth of my mothers wombe, and naked now I goe
to exile: for God is not to seeke, howe to feede his
hungry, nor howe to clothe vs in the desert.* Two
Vandals moreover, who had often vnder
Genfericke beene Confessors, contemning
their riches, went with these of the Cler-
gie into banishment, and their mother in
their company. Out of this multitude of
Confessors (that is to say of the Clergie of
Carthage) as they were in their journey,
twelue children by the suggestiō of *Theu-*
corius (who of a *Lector* was become a runne-
gate) vvere to be seperated, such as he
knewe to haue cleare strong voyces, and
fit

al Theu-
corius.

fit for musicke, & had beene his Schollers while he was Catholike. Quickly vpon his information were men sent, and with barbarous fury boyes to the number of twelue, are recalled from their journey, all seperated in body not in minde, from the flocke of the Saints; dreading yet their ruine, with sighs and teares they clasped their fellowes knees, that they might not be drawne away; whome neuerthelesse the rude Heretikes, parting with their menacing swordes, carryed backe to *Carthage*. But though they were dealt withall not by faire meanes (as their age seemed rather to require) they were found more resolute then for their yeares; and least they should sleepe to death, they lighted to themselves the lampes of the Gospels light. At this the *Arrians* conceiued grieuous indignation, blushing for shame to see themselves ouercome by boyes, and enflamed thereby, vvill them to be beaten afresh vvith wandes, whome fewe dayes before they had cut with many lashes. Sores are made vpon sores, and the hurts renewed waxe rawe afresh: yet came it to passe through our Lordes assistance, that their small age fainted not for payne, and their courage
increa-

increased, so that they waxed strong in faith : whome nowe *Carthage* honoureth with great affection, regarding this Quyre of twelue boyes, as of twelue Apostles. They dwell together, they table together, they sing together, they rejoyce in our Lord together.

CHAP. XII.

The Martyrdomes of certayne : and the emill entreaty of Bishop Eugenius.

IN those dayes two Marchants of the same City, who both had to name *Frumentius*, vvere crowned vwith a notable Martyrdome. Seauen brethren also, not by nature, but by grace (as which liued together in one Monastery) accomplishing the agony of their confession, came to the garland vvhose flourish neuer vadeth: *Libertus* the :: Abbot, *Bonifacius* a Deacon, *Servus* a Sub deacon, *Rastus* :: a Sub-deacon, *Rogatus* a Monke, *Septimus* a Monke, and *Maximus* a Monke : For as then more cruelly did the Bishops, Priests, and Clergie of the *Arrians* rage, then the King and his *Vandals*. For euery where those Bishops vwith their Clergie, ranne vp and downe, persecuting vs with their swordes by

:: Abbas.

:: Subdiaconus.

By their sides, as namely one *Antony* a Superintendent of theirs, & somewhat crueler then the rest; whose practises against vs vvere so abhominable and incredible, that they can not be vttered. His residence vvas in a City neare to the wildernesse, which joyneth vpon the Prouince of *Tripoly*. As an vnfatiable beast thirsting after Catholikes bloud, he ranne here & there, roaring after his pray: and impious *Hunricke* acquainted vvith his fierce disposition, vvould needes banish *Eugenius* into the coasts of that wildernesse. But *Antony* to whose custody he was committed, kept him so close and straight, that no man could haue access; and besides by sondry afflictions, guiles, and paynes, thought to make him away. The holy man while he bewayled the sore persecution, and wore out his aged limmes by rough haire-cloth, and lying on the bare ground, watred his couch vvith deuout showers of teares; fell at last into the troublesome disease of the palsey. At newes whereof the *Arrian* conceiuing great joy, ranne in hast to the Cell of Gods exiled seruant: and when he perceiued the true Bishoppe, through stopping of his disease to muffle in speech, he

he cast in minde to destroy him out-right, as to whome he wished not long life. Willing therefore the sharpest vinegre to be brought that could be found; he powred the same into the reuered old mans jawes, notwithstanding that hee abhorred and loathed it. For if the Lord of vs all, which came to that end to drinke it, when he had tasted it, refused to drinke; howe much rather should this faithfull seruant and Confessor of his reject it, when hereticall fury pressed it vpon him? By this vinegre increased that noysome disease, of vvhich yet afterwarde (Christ of his pity mercifully assisting) he became hole.

CHAP. XIII.

*The barbarous and vaine outrage of an
Arrian Superintendent, against a
Catholike Bishop.*

BY the like banishment and vsage of *Habet-deum*, and other of our Bishops, is easely manifest, how grievously the City of *Tamallum*, wherein *Antony* made his abode, might be vexed. For whereas he had, vvith sondry afflictions giuen him vexation, neyther could make him an *Arrian*, but found the Champion of Christ
al.

alwaies constant in his profession; neuer-
thelesse had promised his confederats to
ouercome him, saying: *If I make him not of
our religion, I am not Antony*: now percea-
uing that he failed of his boast, he inuen-
ted thus to doe. Tying the Bishop hand
and foote with bigge bandes, and gag-
ging his mouth that hee might not crie
out, he cast vpon him water of rebaptiza-
tion, as he counted it: as though he could
as well binde his conscience, as his body;
or that he were not present by his grace,
who heareth the groanes of the fettered,
and searcheth the secretes of harts; or as-
though the false water, could take away
such a perfect resolution, as the man of
God had already sent to heauen, teares
being the messengers of his hart? He then
loosed the man of his bandes and with
semblance of great ioy merily saide. Be-
hould brother *Habet-deum* you are now
made a Christian of ours (what can
you now doe, but consent to the Kings
pleasure?) to whom *Habet-deum* answe-
red. Nay (wicked *Antony*) * there is mor- * *Ibi est*
tall sinne and damnation, where consent *mortis*
of will is obtained: I stood fast in faith, *dāatio.*
& confessing it with often speech main-
H j. tained

tained with open protestatiō, that which I beleue now, & alwaies did. After that thou hadst bound me with chaines, stopping the entrance of my mouth; in the tribunall of my hart, sent I vp to the view of the heauenly Emperours, the actes of this my sufferance, the Angels subscribing thereunto.

CHAP. XIII.

More of the Arrians tyranny, and how they rebaptized people by plaine violence.

LIKE violence was generally vsed by the Tyrāts. For the *Vandals* were to this purpose, sent about euery where, that they might bring al passingers, to be destroyed by their Priestes: who when they had slaine their soules with that eronious water, gaue them a bill or ticket; that they might no more haue violence offered. For it was not lawefull either to priuate men, or to marchants and men of affaires, to passe any where, except they shewed a testimoniall, discouering the death of their owne soules. Reuelation whereof, Christ long since opened to his seruant *Iohn*, where hee saith. *Is shall*

shall be to no man permitted to buy or sell, but to him that hath the marke of the beast in his forehead, and in his hand. Their Bishops also & Priests, march about townes & villages in the night season, with a band of weaponed men, and (theeues of soules as they were) * breaking open doores, entred in with water and sword: and whom they found at home (some of them peradventure sleeping in their bedds) they sprinkled with their thunder and fierie showre, and all at once with Simoniacall crie, called them their Christians: so that they seemed rather to make a May-game of * their hereticall water, then a matter of religion. Those of least capacity, and dul spirit, reputed, that by this meanes, the sacrilegious abomination was accomplished in them: but the wiser sort comforted themselves, in that it could not hurte them, which had beene done to them repugning or sleeping. Many did presently cast ashes vpon their heads; some did put on mournfully haire-cloath, because such a change had hapned, others did anoint themselves with filthy dirt, renting to fitters the Chrysoms which had beene laide vpon them, and with faithfull hand

Apoc. 13

* B. Despicatis
pos. ianuarum.
PF. Despicatio
ianuarum.

* Suæ hæ
reseos a-
quam. &
so hath B.

casting them into draughts and stinking places.

CHAP. XV.

Childrentaken from their parents: the manly courage of a Physicians wife.

WITH semblable force, was before my eyes, in Carthage, a Gentlemans sonne of seauen yeares old taken from his parents, by *Cyrillas* commandment. The mother (all matronlike gravely laide aside) ran after the theeues through the Cittie, her heaire about her eares, & the child cried as wel as he might, ** I am a Christian already, by Saint Stephen I am a Christian*, who'e mouth they stopped, and drenched his guiltlesse infancie in their puddle.

* In P. F. is thrise repeated *Christianus sum.*

Like prank they plaied with the children of honest *Libanius* the Phisition: For being commanded with his wife & children to banishment, the malicious *Arrians* thought it best, to divide the lit'e children from the parents to prove if by tendernes of affect on they might overthrow the fathers constancie. Seperated are the younglings from their parents, whereat

as *Liberatus* was about to shed teares, hee was by his wife reprehended, and the teares as they were issuing forth dried vp: For in this wise she spake vnto him. And wilt thou (my *Liberatus*) looe thy soule for thy children? esteeme them as if they had neuer beene borne; for Christ will at full be reuenged in them. See you not, how they crie, & say that they are Christians? What this woman did also in the sight of the Iudges must not bee concealed. When her husband and shee were imprisoned (but seuerally that one might not see the other;) word was sent to the woman, that shee should now lay away her stubbornesse, for that her husband had obeyed the Kings commandement, and was become a Christian of theirs. Let me see him saide she and I will also do as please God. Being led out of prison, shee found her good man standing before the iudgement seate, compassed with a great multitude; & thinking it to be true which the enemies had feigned, caught houlde with her hand vpon his garment next to his throte, and before them all throtled him, saying: vngracious and reprobate, vnworthie of Gods fauour and mercie,

H iij.

why

why wouldst thou flourish for a litle while
& perish euerlastingly? what wil thy gold
profit thee? what wil thy siluer; wil they
deliuer thee frō the furnace of hell? This
she said and much more. To whome her
husband answered: what ailest thou wo-
man? what seest thou? or what maist thou
(perhaps) haue heard say, concerning
me? In the name of Christ I remaine Ca-
tholike still, neither shall I euer forsake
that, which I yet hold fast. Then coulde
the heretickes, being guilty and detected
of their lye, no longer colour their trea-
cherie.

CHAP. XVI.

*The voluntary exile of sundrie persons:
the Supplication of Bishop Habet-
decum to the Kinge.*

I Haue briefly spoken already of the
monstrous violence and outrage by
them vsed. VVhich many fearing, hide
themselues: some in caues; others in vn-
couth places, both men and women, no
man being of their counsaile: where for
want of reliefe, overcome with hunger or
colde, they breathed forth their contrite
and

and afflicted soules, carrying with them among their tribulations the security of an vniuolate faith. In such plight was found *Cresconius* a Priest of the Cittie *Mixent*, in a caue of the * *Quizan* mountaine, already deade, & his body beginning to draw to corruption. Seing we haue newly mentioned *Habet-deum*, he came to *Carthage* and thought good to goe to the abominable King, to manifest to him his conscience, which had alwaies beene familiar and well knowne to God. Neither could *Antony* hould him backe for verie shame. He offered to the King a Supplication hauing in effect these words? What haue you now obtained at their handes which are fledde? or of them which you banished? yee haue daily spoiled them of their substance, yee haue deprived them of Church, country, and home: you haue onely lefte them their soule, which also you seeke to make * captiue. O times, O corrupted manners? All the world vnderstandeth it, and the persecutor himselfe seeth it. If it be faith which you follow, why vex you the members of the true faith, with so enormous persecutions? what meddle you with our banish-

* B. Quizan. P.F. & P.S. Ziquens but Ptol. hath Vuiczan and Plinie Quizan.

*

ment? what with those poore foules abroad in the world, whose life is alwaies in Christ? whom you haue driven from all fellowship of men, suffer them at the leastwise to enioy the cōpany of beastes. When the Bishop of God had saide this, the mischieuous Tyrant is reported to haue referred him to his Bishops, willing that he should do as they appointed him; for that they had full power in that busines. But ne ther could *Antony* hereby bee removed from his madnes, because hee knew himselfe to bee (in regard thereof) the more respected of the King: and Bishop *Habet-deum* ioying in the testimonie of his conscience, chose rather to returne to his place of banishment.

CHAP. XVII.

*Of the horrible famine in Afric, and
mortalitie which ensued.*

AT that time began an incredible famine, to wast all Afric with one desolation. No showre came at all, no one drop fell from heauen. Neither was this vaine, but by the iust iudgement of God, that whereas the filthie puddle water of
the

the persecuting *Arrians*, boyled fire and
brimstone, the bountifull rayne of hea-
uen, which was alwaies wont to be rea-
die, should therefore bee denied. The
who'e face of the earth was wanne; the
vine was not couered in Sommer, nor
shadowed with his braunches, the eared-
fieldes wanted greenesse of their sward:
the oliue wont to be alwayes greene and
adorned with the beautie of her pleasant
leaues, was not clad with her accustomed
glorie: the apple-twigges brought not
forth (by benefit of the earth) their budds
& blossommies, which might after yeelede
fruit, as they are wont. All thinges were
mourneful, and partly alio the pestilence
and mortalitie, had brought all Africke
to confusion. The earth neither veelded
hearbes for men, nor grasle for beastes.
The violence of the tumbling gullyes
long since, and the bubling vaines also
of fountaines were exhausted, and riuers
loosing their perpetuall course, in like
sort dried vp: all sheepe & oxen, beastes
of the fieldes and of the woods being pi-
ned through hūger, were not any where
to bee seene. And where peradventure
some greene leere, placed in a moist val-

H iiii.

ley,

ley, began to bring forth a duskish, rather then a flourishing haye; forthwith a scalding wind was at hand, scorching it all, and withering it away. For the dusty season vnder a hotte ayre, chafing al things, had filled euery place as with a cloud. Al trafficke was ceased, no ploughes with labouring Oxen turned vp the gritte of the ground; for neither were Oxen aliue, nor any ploughes remaining. And of the country Peasants, part were dead the other part seeking their graues. And for as much, as through the incōuenience of the famine, neither buying nor selling were accustomed, nor the earth duely tilled, troopes, and in a manner carcases of olde people, of young men and maydes, of boyes and girles, were in euery place scattered abroad, through townes, villages, and each particuler citie, wheresoeuer they could, and in such sorte as they could, and in such sort as they might. For seeing they were become like a naughty and froward body, prouoking Gods wrath at the waters of contradiction; they felt hūger as dogges, not that they might finde foode, but that they might feeble the Trinity reuenging, whom they had so denied.

Num. 20.
Psal. 57.

nied. Some did spreade themselves ouer the fieldes; others sought the secretest places of the woods, searching after olde rootes of hearbes, or of such trifles. There were, which about to enter into their house, fell downe by companies on the very threshold, being conquered by famine. The high waies and pathes were full of carcases: the stincke breathing from the deade, killed the liuing on all sides. Burials abounded of those which daily deceased, and there was no vertuous abilitie to bestow the charity of the graue: for famine raging, the liuing were not sufficient to bury the deade; and they themselves also soone after to dye. All men greatly desired to turne their owne liberty & their childrens, into bondage; but they found not vnto whome. Mountaines and hilles, Streetes of the Citties, waies and pathes, made one common graue for all, to whom consuming neede denied sustenance. The *Vandalls* themselves, whom before the sundry spoiles of many Princes, & possession of *Africa* had enriched, were now most of all oppressed with necessity: and how much the statelier they seemed to themselves, by multiplying

plying seruants; so much the more consumed they through tormenting hunger. No man kept his sonne, no man his wife, no man his seruant; but euery man departing his way, not whither he would but whither hee could either fainted out of hand, or at least neuer returned. The vnhappy multitude through the necessity, flocked to *Carthage*, and while those liuing Corfes flowed thither from al quarters, the King perceauing the vnspeakable slaughter, gaue commaundment that they should all be put forth, least by the contagion of those which died, he & his, might there purchase their graue with the rest. All therefore are commanded to awoide, and make returne to their owne countries & houses: but there were none to returne, for each man carried his graue in his face. And for this cause (it may be) fell so great a destruction vpon the *Rebaptized* to th'end, that when as security of this life present was promised by the *Arriās*, neither should that so come to passe: yet the first death soone ensuing, should but be a preamble to a second. So great power vsurped the consuming famine, that many places (& those sometime very popu-

populous) inhabitants being perished, euen now whelmed in deepe obliuion, remaine desolate, the walles only being extant: But what stay I vpon that, which I cannot expresse? For if now they were aliue, and might discourse of these matters; both the streames of *Tullies* eloquēce would be dried, & *Salust* would become mute. And to passeouer aliens, as vnworthie for so waighty a cause: if *Eusebius* of *Casarea* should arise, he could not be fitte for this purpose; nor his translator *Ruffinus*, furnished with the flowres of Greeke, and Roman eloquence. To be short: not *Ambros*, *Hierom*, nor yet our *Austen* himselfe were sufficient.

CHAP. XVIII

*Exclamation of the Auctor against
the Persecutors proceedings.*

H *Fare this all yee nations; all yee that in-* Psal. 48.
*habit the earth, yee worldlings all, and
children of men, rich and poore, alike giue care:
yee few also, who loue the Barbarous and
haue in times past praysed them to your
owne condemnation; discusse the name,
& learne to vnderstand their behaviour.*
Could

Could they well be called by any other name then *Barbares*, a name importing their fierce crueltie, and dreadfull terror? with how great gifts soeuer yee honour them: with how great seruices soeuer ye appeasethē, they know not how to doe otherwise, thē to enuy *Romans*. And as touching their inclination and ayme, they euermore endeouour to blemish the glorie and stocke of the *Roman* name: neither are they willing that any *Roman* should remaine aliue. And where they are found to spare whom they hould in subiection, it is but for their seruice that they spare them: for they neuer loued any of the *Romans*. If euer barbarous and rude Pagan, cared to debat with vs in matter of faith by argument, then will likewise the *Arrians* heresie come to disputation. But when could it euer obserue any reason, since it seperateth God our Sauour from God the Father: By fraude and calum-niation maintaine they their cause: and like a tempestious whirl-wind, with their storming rage, would they turne all vp-side dowe. If disputation by Bishops was expedient, what is to doe with hanging vp from ground, with fire, hookes, and
with

with gallowes ? why hath continuallie the *Arrian* brood inuented such kinds of tormēt̄s against guiltlesse persons, as not *Mezentius* himself did euer excogitat ? Against innocēcy haue outragious furor & couetous cruelty fought; to destroy mens soules, and rauin away their substance. If conference were wished, wherto tendeth rapine of other mens goods; and not only from Priestes, but from all the Laity; who reioyced when they were spoyled, and with great consolation receiued the ransacking of their substance.

CHAP. XIX.

Lamentation of the Auctor for the miserie of Afric: & inuocation of the praier & meditatio of Saints, for redresse therof.

Approch now (I pray you) all ages, all sexes, all estates : approach all ye that beare the name of *Catholikes*; who are ouer all the world borne in your Fathers bosome; who alone know how to impart a true brotherly affection, who haue learned of *Paule* our instructour both to reioyce with them which ioy, & to lament with them which sorrow. Assemble together

gither at the house of our sorrow, & with equall eyes let vs power forth floudes of teares for this cause and question of faith teacheth vs all alike. I will not that any heretike come to our sorrow, who of likelyhoode would desire to augment the grieve of my wounds and doth daily rejoyce at my mischiefes. I will not, I will not, the affection of a straunger, but of a brother. I will none of the pittie of strang brood, whose mouth is full of leasing and whose hands are full of iniquity. *For alien children haue made eyes vpon me; they haue like olde beguilers halte in their waies: they say to me euery day, where is thy God become?*

Psal. 17.

Psal. 41.

During the so great affliction of a people bought with the precious blood of the Lambe; I amongst their generall reproches, ready my selfe also for the whip, desist not to crie to our Lord, who was first in his owne person scourged, withdraw from me thy whip, for I haue fainted: not by the mightinesse of thy hand, but by the persecution of the *Arians* heresie. Let all come to mee, who together with me ensue the streight path, and for Gods commandemēt sake bolden a hard course, and let them see if any grieve **may**
be

be compared to mine. *For I haue beene vin-* Thren. 1.
taged in the day of our Lords wrath. All my e-
nemies haue opened their mouthes ouer
me, they haue hissed at mee and gnashed
their teeth They said Let vs deuour him: see,
now is the day come which wee looked for, wee
haue found it and beheld it. Yeeld your pre-
sence O yee Angels of my God, which
neuer faile vs, being ordained in your
seruice for their sakes which are to re-
ceiue the inheritance of saluation. Come
and behold all Afric, once stately enthroned tantaruna
upon so many rankes of Churches, ecclesiaru
now quite desolate; adorned sometime cuneis
with so many classes of P. iestes, now sit- sultam.
ting desolate and abiect. Her Priests and
elder sort are consumed in deserts, and
Islands, whilst seeking what to eate, they
found no sustenance. Consider and marke Thren. 7.
how Sion the Cittie of God is made vile;
how she is become among her enemies as an im-
pure menstruous woman. Her enemy hath laide
hand vpon all her precious things. She hath seene
Heathens inuade and possesse the courts; concer-
ning whom hast thou commaunded that they should
*not enter into thy * Church. Her pates murre* *
because no persons assemble on the holy-daies: all
her beautie is fallen from her face. Her Virgins

1 j.

and

and yong men haue learned to treade sharpe and rough wayes : trained vp in cloisters of monasteries, they haue beene led into captiuitie of the *Morians* : and her holy stones are disperfed, not only in the higher end of the ftreets, but euen in the dreary metall mines. Tell confidently you may vn- to her protector what tribulation fhee is in, and how her stomacke is disquieted with exceffive weeping. For fhee sitteth among the Gentiles finding no ease, and there is no man to comfort her. I fought among the Fathers of the East to fee who bewailed her, and there was not any. I fearchd a comforter & I found him not, while in her hunger fhee fed vpon gall, and in her thirft drunke vineger : imitating the paffions of her spouse and Lord: who therefore, fuffered for her, that fhee might follow his fteppes. Pray O ye Patriarkes, of whose stocke fhee is borne, who now fo traueileth in earth. Pray, O yee Prophets, knowing her affliction, whose prayfe you by Prophefie, fo long before did fing forth Be *interceffors for her, O Apostles, feeing to gather her together you ranne as swift courfers ouer the whole world, our Lord reyning the bridle.

* Suffra-
gatores.

die. Thou principally, O blessed *Peter*,
 why art thou silent for the sheepe, * and * *Ioh. 31.*
 lambes commended to thee, with great
 care and regard, by our vniuersall Lord.
 Thou, O holy *Paul*, instructor of the Gen-
 tiles, who from *Hierusalem* vnto *Slauony*
 didst preach the Gospell of God; aduize
 what the *Arian Vandals* doe, & how thy
 children lament in captiuitie. O all ye A-
 postles, poure forth together your grones
 for vs. Wel we know that we are vnwor-
 thy for whom you should entreate: for-
 asmuch as these calamities which haue
 fallen out for our probation, haue not bin
 set vs as to the iust is wot, but as plagues
 for our deserts: yet pray for vs your chil-
 dren (euill though we be) as Christ praid
 for the *Iewes* his enemies. Let that suffice
 for our chastisement, which hath already
 beene laide vpon vs: and now at last let
 forgiuenes bee solicited for sinfull wret-
 ches. Let it bee saide vnto the reuenging
 Angell; *It sufficeth; hold thy hand.* Who is
 ignorant that our approbrious wicked-
 nes procured all this for going astray fro
 Gods commaundements, and refusing to
 walke in his lawe. But prostrate wee be- * *Vestros*
 seech you, that yee despise not * your peccato-
 I ij. mise- res.

miserable sinners; for his sake who from poore fishermen raysed you to the hight of Apostolicall dignity.

Most mischieuous *Huneric* held the dominion of his kingdome seauen yeare, ten monethes: then consummated the race of his life by a death correpsondent to his demerits. For he putrified and boyled out vermine; so that not his body, but gobets of his body may be said to be buried. * And as that King long since trasgressour of the lawe giuen had no other buriall then the buriall * of an Asse: so perished and soone, this (execrable Tyrant) by semblable ignominious death.

* Ier. 22.

* P. P. Nicoll &c.

* B. The Passion of seauen Christian brethren. Seeke lib.

3. cap. 12.

* The 2. day.

CHAP. I.

* *The Passion of seauen blessed Martirs which suffered at Carthage vnder King Huneric* * 6. Non. of Iuly.

ATtempting to set forth the triumphes of blessed Martyrs, I first implore aide of God, to the declaration of their actes, that hee which accomplished vnto them conquest and victorie, vouchsafe also to affoorde vnto mee (although vnworthy and vnderferuing) some o:namets
how

how meane soeuer of vtterance: For then
 shal I be able to expresse what is desired,
 if they for me wretch make supplication
 vnto our Lord. The seauenth yeare it
 was of most cruell and no lesse impious
Himeric, when behold the ancient enemy,
 that olde & craftie serpent, spitting forth
 the venim of his threforked tongue, v-
 sing for an instrumēt one *Cirillus* a Bishop
 * of the *Arrian*-madd hereticke, subuer-
 ting and possessing the mind of the bloo-
 die Prince, so to perswade him, that hee
 could not euer enioy a peaceable, & long
 continued raigne vnlesse he vtterly abo-
 lished the very memory of innocents,
 (though neuertheles through Gods iust
 iudgement preuēted by a most shameful
 death, scraling with vermin he breathed
 out his ghost) with gory mouth began to
 persue the multitude of Catholikes, who
 through all the Prouince of Africa had
 multiplied much ilike what was foretold
 to *Abraham* the Patriarke: to wound thē
 by the * glayne of rebaptization, and to
 soile with his muddy swarth, the stole of
 one cleane baptisme, which Christ wash-
 ing in the wine of his flesh, & wringing
 in the presse of his Crosse had perfectlie

* Ario-
 manitanū
 P.F.B.A.
 rianoru.

* Gladio
 rebapti-
 zatis.

whitned. The Tyrant therefore admitting (as he was both easie to be caried away, and fierce) that serpent in suggestion, began to shake all *Africa* at once with sauage edictes.

CHAP. II.

First and foremost hee sent parling by inhumane banishment into far lands a notable company of Priestes and Deacons: to whom for compassion he commanded to giue the * twy-edged sort of grayne which only beasts feede vpon; & neither dishusked by the myll; but the branny scorce remained vpon it. Afterwards moreouer, his madnes and impietie encreasing most vnmercifully gaue he commandment this simple sustenance to bee withdrawne. Not long after this, willed hee yet further, the Churches (* whose gates were in time past held so venerable) to bee mured vp strongly with huge morterworks. As for monasteries; as wel those of mē, as those of holy virgins, hee charged to be deliuered vp together with their dwellers into the hands of the Gētiles, (that is to the *Morians*.) Semblable was the lamentation of all; semblable

* Bis-acutum.

* Per iudicatis
venerabilibus
portis.

entire and full of resolution of dying for Christ: semblable floudes of teares trickling from their eyes For our Lord nowe permitted them to be fed with the bread of teares; and to drinke their measure of teares, if not teares without measure. And if there were * of Rauens some prone to * Gen. & destruction, which departing forth of the *percutiā* arke stayed eger vpon the dead carkases; *coruorū.* greater yet was the number of happie Doves persisting in the name of the *Trinity*. How many noble & excellēt persons; Lords of ample & large demayn exchanged land for heauē, rēdring vp both body and goods? and how many tender and noble Gentle-women were contrary to naturall honesty whipt with rods, in face of all the people; and excruciated with sundry torments, euer bare away triumphant monuments of victorie? How many yong children deriding the inhuman edictes, first despised the world, ere they entred the inticing pathes thereof?

CHAP. III.

IN those daies were also seauen (as concerning association of our Lords seruice, brethren) who dwelt with one hart

Psal. 132.

* Quos
vna ma-
ter eccle-
sia Cath.
genuerat.

Ephes. 4.

Ioh. 13.

and minde in a monastery : as it is indeed
a good and desirable thing to dwell brethren in
unity. These they were; *Bonifacius* a Dea-
con; *Servus*, Subdeacon; *Rusticus*, Subdea-
con; *Liberatus* the Abbot, *Regulus*, Monk;
Septimus, Monke; and *Maximus* a Monk:
just so many in number as the brethren
Machabees; * when one mother, the Catho-
lik Church had conceaued, and from her
bowels brought forth through the foun-
taine eternall. The citie *Capsa* was their
territory, where holy *Vindemiell* the nota-
ble Priest and faithfull Bishop of Christ
helde the prelacy. Being drawne to *Car-
thage*, first kissed the Serpent vnto them
his flattering allurements, promising tra-
nsitory honors, and riches requisit to plea-
sure at will : with all, the Princes fauour;
and sundry such like, which are not to
captiuat soules of fooles when the Diuel
byrdeth vvith the viscous lime of this
world. But all these did Gods soldiers
reiect as contagious, exclaiming with one
voice : *One Lord, one faith, one baptisme* : nei-
ther shall it be able by Gods grace to bee
iterated in vs, which in the holy Gospell
is commaunded to be giuen once : for as
much as he that is once washed hath no neede to
be

be washed againe; since he is wholly cleane: Do as yee please, put our bodies to paines: better it is to suffer a while temporall punishments, then incurre euertlasting torments. Haue to your selues what you promise; in daunger shortely to come to destruction, together with that welth it self: as none shall pull from the side of the Font, whom the workmanship of the Trinity hath deigned to entitle. Briefly seing they were from heauen armed with such constancy, they were awarded to prison; & loaded with massy yrons & to darke dungeons committed, where no raye of mercy might shine. But the people of that mentioned cittie alwaies faithfull in our Lord, rewarding well the keepers, had day and night frequente accesse vnto the Martirs of Christ, and were of them so by doctrine and power of faith corroborated, that they themselues no lesse desired (and that with wonderfull delight) to suffer like thinges for Christ & would ioyfully haue laid downe willing neckes vnder the persecutors hilt.

CHAP. 4.

SOONE came this to the Tyrantes
 Seares, who drunken with furie, willed
 them yet more to be constrained by vn-
 heard-of torments, & loaded with more
 plentiful shackles. Thē gaue charge that
 a shippe should be filled with bundles of
 dry fewell; them to be fast bound in the
 same vessell; so fire to bee applied in the
 midst of the sea; whereby they should be
 burnt to death. As they were brought
 forth out of the prison; the multitude of
 Gods people accompanied those warri-
 ars of the *Trinity*, who as innocent lambes
 were led to be sacrificed; contemplating
 the weighty and horrid yrons; no lesse
 then as rare iewels. For bonds these were
 not indeed to bee reputed, but rather or-
 naments of brauery. With cheerefull a-
 lacritie went they toward execution, as
 if they had hastned vnto a banquet; sing-
 ing through the passages of the streetes
 with one voice vnto our Lord; *Glory in the
 highest to God; and in the earth peace to men of
 good will.* This is our desired day; more
 festifull then any festiuitie: Now behold is
 the acceptable time; now behold is the day of sal-
 uation;

Luke 2.

3. Cor. 6.

uation; when for the faith of our Lord God we endure addrested death, that wee may not lose the garment of obtained faith. The people also with common voice cryed: Feare not O seruants of God, nor dread the threats and terrors of tribulations present: dye we rather for Christ, as he died for vs, redeeming vs with the price of his sauing blood. One neuertheless by name *Maximus* a child of their company, laboured those authors of euil with vehement endeouour to disioyne from society of the Saints, saying *Why hastnest thou pretty boy vnto death? let them goe, they are mad; beare thou our counsaile, that thou mayst obtaine thy life, & goe to the great Kings court. Whervnto he, though a child in yeares, yet cried with mature grauity, no man gets me from my holy Father that *Liberatus*, and from my brethren, who bred mee vp in the monastery: with them I liued in the feare of God, with them I desire to dye; with whom also I trust that I shal attaine the glory to come. Thinke not that you can seduce my childhood: seauen soules sith our Lord would assemble vs, hee will in like sorte vouchsafe to crowne vs all with one martirdome. As none perished of 2. Mac. 7. the seauen Machabees so the number of seauen shall*

Math. 10.

shall not be diminished. For if I shall renounce him he will in like sort renounce me; seeing from no meaner then from his owne mouth it was saide; who denieth mee before men him wil I also deny before my Father which is in heauen: & who shall confesse me in the presence of men him will I likewise acknowledge in the presence of my Father which is in heauen.

CHAP. V.

* B. ele-
uati P. F.
clauati.

BRought lastly forth to the shippe, which must bee their finall consummation, according to the nefarious kings heast and his mercilesse ministers desire: so loftily bare they both hands & feete, that they rather pased as lightly * lifted vp, then as fetred and bound. When fire was cast among the brushy fagots, quickly by Gods appointment went it out, & in sight of all the people became extinguished. Being often reiterated by stuffe apte to take flame, againe and againe vanished the fiery gloomes. At euent whereof whē the Tyrants breast more furiously sweltred betwixt shame and rage, he denounced that with the shaftes and troncheas of Ores they should be slain, whereby to dye as dogges, their branes pashed out.

out. By this inhumane manner of death
rendred they their spirit vnto our Lord,
to whom they owed the same. Neither
dreaded they or quayled a whitt, to bee
* brained with the woode now shaking
ouer their heads; whose confidence had
alwaies bin in the wood (of the Crosse.)

Assoone as their venerable bodies were
cast into the waues; immediatly the same
very houre did the sea (contrary to the
customable nature thereof) restore them
to the shore; vnuiolated: not presuming
to detain them three daies in the depth,
as otherwise is wont, for feare of our
Lords displeasure. At which sort of mi-
racle the Tyrant himselfe, albeit impeni-
tent, is said to haue quaked. The multi-
tude on the other part, which found the-
selues present ioyfully committed to di-
ligent sepulture the holy Martirs bodies,
* the reuerent clergy of *Carthage* going
in procession before them. At which time
were also present as * bearers of the re-
liques two commendable Deacons, and
thrise made Confessors, *Salutaris* and *Mu-*
rirta. Buried finally with solemn hymnes
were the * blessed reliques of the Saints
in the monastery *Bigwe* adioyning to the

* Quanti-
entibus
lignis
mortifi-
cari, qui-
bus sem-
per spes
fuit om-
nis in lig-
no.

* Præe-
unte cle-
ro vene-
rab.
* Geruti
reliquia-
rum.
* Lipsanæ
beatæ.

church

church of *Celebrina*. Thus in confession of the *Trinity* suffered the thrise-blessed Martirs, accomplishing a glorious prosecution of their combate, and receiving crownes of our Lord. To whome is honor, & glory, world without end, Amen.

The end of B. Victor's historie of the Arrian persecution in Africa against the Catholikes.

Plaine 146.

Our Lord reedifying Ierusalem shal gather together the scatterlings of Israel: hee who healeth the crushed in heart and bindeth vp their bruises.

CONCERNING procelle of the persecution after the good hound King *Huneric* had yelped vp his last; not much is extant in authors: albeit that it continued outright (not at all times indeed with tenor of equall terrour) some 90. yeares space, as witnesseth *Iustinian* in his lawes. But good estimat thereof may be gathered by the life of *S. Fulgentius* most authentically written by one of his owne disciples vnto his successour *Felicianus*.

THE

THE LIFE OF SAINT
Fulgentius Bishop of Rulp.

Suarus
1. die Ia-
nuarij.



VNERIC the *Ar-*
rian King of *Van-*
dals, after that *Car-*
thage had beene by
them subdued, ex-
iled all the Senators
into *Italy* : one of
whom was *Gordian*

I.

Grand-father to *Fulgentius*. Which *Gordi-*
an being deceased, his sonne *Claudius* re-
turning to *Carthage*, although their house
had beene giuen to *Arrian* Priests; yet re-
couering great parte of his heritage, by
fauor which he found at the Kings hāds:
and departing to *Lepte*, there established
his habitation. *Fulgentius* there borne, was
by the diligence of his carefull mother
Mariana (For soone was his Father taken
from the life of this mortality) trained vp
in learning : and caused to be instructed
in *Greeke* before hee tooke in hand *Latin*,
that thereby he might attaine to greater
perfection & skill in that strange tongue.
So highly profited he in all good partes
together with encreasing yeares, that his
mother

mother exceedingly reioyced in his wisdom and towardnes : greatly easing by his presence the discomfort of her lost husband; and permitting to his gouernment the ordning of her household. In which charge he bare himselfe pleasurable to his friends, reasonable to his illwillers; to the seruants aswell milde in direction as seuerie in correction; & diligently vphold his patrimony. Being at lēgth instituted the Kings collector, and prescribed to bee rigourous in exacting of the rated paynments : heavy to his soule, began the burden of worldly busines to wax. And vaine flattering felicity yeelding disgust, by litle and litle the loue of spirituall life seemed to take roote in his hart. first encreased a desire of reading & praying: then cast he in mind to frequent monasteries; and beheld by experience the sweet conuersation of Gods seruants. Whō perceiuing as they had no worldly solace, so to haue no wearines; as no temporall ioyes, so no vexation of spirit: and withal discerning wth what cheerefulness and alacrity sundry persons, yea yong-men, walked the straight vway of perfection in perpetuall continency; he
brake

brake out vvith himfelfe in thefe vvords.
*Why traucile I in the world which fhall yeelde
me no future & lafting reward? Although bet-
ter it be to weepe well, then ioy ill, yet if to ioy be
our defire; howe much excelleth their ioy,
who haue a good confcience towards God, who
dread nothing but finne, doe nothing but accom-
plifh the commandements? Change we labours:
and as I before endeuoured among my noble
friendes to appeare more noble: fo now let my im-
ployment and folitude bee among the humble
and poore feruants of the Higheft to become more
poore and humble: turning by Saint Mathevvcs
example from a Publican to a Disciple.*

Resolved to renoũce terrene delights,
and to render himfelfe partaker of that
kind of life, vvhich in vvright difquifiti-
on the arbitrary difcuffion of his inward
thoughts approued & extolled; leaft yet
fudaine change might breede him fome
annoyance either in body or minde, hee
put himfelfe into exercife of fasting; and
auoiding the company and accuftomed
complements of his olde acquaintance,
and familiers, he gaue himfelfe folitarilie
to reading and oraisons: fo that euen in a
feculer profefſion he conuerfed as a per-
fect Monke. All thofe which knew him

II.

K j.

were

were stricken with wonder and admiration at his extraordinary carriage: imputing this strict demeanure of a man so delicately brought vp to proceed from necessity and priuy pouerty. When he had now made some prooffe of such thinges wherein he conceiued difficulties might grow: and well vnderstood the abilitie of a couragious wil prouoked and ayded by the concurrence of diuine grace: perusing (among other theologicall treatises) the discourse of Saint *Austen* vppon the 36. *Psalme*, his loue of perfection more strongly encreased: so that he determined out of hand to effectuate his holy designe. It came in his minde by secret departure in vnknowne apparell to sequester himselfe: but then reflecting that his conuersion, if hidden, would only auayle himselfe; if published, might be an incitation to others: he without delay went to Bishop *Fausius* a good and godly personage (one of those Prelates whom *Himeric* had confined vnto certaine places neere vnto their owne country; whereby they might sooner relent) beseeching at his hands monasticall habit. For in a litle monastery which hee had erected, held his
his

his residence. The prudent Bishop well knowing the worldly cōuerſation of the yong mā in time paſt, gaue no credit vnto his purpoſe, nor cōforte vnto his request: but willed him firſt learne to become a leſſe delicat lay-man: and gently put him from him. But he humbly kiſſing the Biſhops hand beſought him very affectuouſly not to repell him vtterly; but gra- tiously to open vnto him the monaſtery dore, and admitte him for one of his diſciples. Importunity declared ſincere reſolution; ſincere purpoſe deſerued cre- dence, and obtained admiſſion. Fame of the thing ſpreading abroad; ſome deſpai- red ſucceſſe becauſe of his former dain- tines, others conſidered his excellent wit were rayſed into expectation of ſome no- ble and worthy conſequence. Diuers of his familiars excited by imitation of his renūciation, addiſting themſelues to the like life, only his inconfiderat & worldly minded parent grew greatly diſquieted & frighted. As if her *Fulgentius* were now dead (albeit well were hee deade who ſo died) ſhe impatiently runneth to the mo- naſtery, brawleth with B. *Fauſtus*, & cri- eth out; Reſtore the ſonne to his mother,

the maister to his seruants and household: It belongs vnto you to comfort desolate widdowes : whereas contrariwise now already perisheth my distressed and forlorne house through your meanes. The B. somewhat smiling, mildely reprehended her; but wisely concealed her sonne: wherefore shee persevered in exclamation filling the ayre with howling, and euer calling vpon the name of *Fulgentius*. This first violent assault had this blessed Novice, but hauing his hart fixed in heauen, he gaue no eare vnto her, ouercoming his accustomed & engrassen pittie by a religious and godly kind of cruelty. His mother verily supposing her sonne not to be there: and imagining that hee could neuer bee so hard harted, as so to haue resisted her complaints, sorowfullie departed. The Bishop vpon this view & prooffe of his fresh soldiers valour, pronounced that to him who could so constantly ouercome naturall affection, no labour would bee hard, no conquest inuincible.

III: Liuing in the mon-astery, he abstained from wine and oyle; and so rigourously fasted, that his body waxed foule and deformed

formed by scabs and sores; so that many deemed he would haue changed course. But by infirmity of the body, gathered the soule more forces: and minding nothing but saluation, hee committed his health to God; saying that meate maintained life, but gaue not health; and that the daintiest feeders auoid not sickness; and he accounted all little which he did. Shortly neuerthelesse God respecting his vertuous endeouours endued him with health, and pristinat seemelines. His inheritance, although he had a yonger brother called *Claudius*, hee gaue to his mother, solly to enioy: that shee might afterward give it or leaue it to *Claudius*, if he well deserued. By this means both his yonger brother, who would not be humbled for Gods sake, was made lowly for because of the liuing: and his mother receiued by this gift no smal consolation to counterpeise the sorrow of his absence. Thus though he gaue not away his substance in almes, for to auoide his mothers offence; yet he quite renounced. The *Arrians* renewing persecution (which they had a space, discontinued, with shew of more moderation) B. *Faustus* was constrained

I iij. strained

strayned here and there vp & downe by fleeing to hide himselfe: and *Fulgentius* had no better shift then to get to another litle monastery gouerned by Abbot *Fælix*; who not ignorant of his vertue, gladly would haue designed vnto him: which honor *Fulgentius* constantly refused: but to take part of the charge vpon him, the consent of the company imposing it, hee could not stily deny. So that these two holy Fathers equall in loue of God and their neighbour, equall also in vertue, & like in conditions, mutually gouerned; each fearefull of offēding the other, each vigilently attending to the behoof of the couent: bnt one peculiarly addicted to instruction and institution; the other to ordering the affaires & to necessary provision.

IIII

This monastery being in like sorte by tumults dissolued; they passed with their whole company into more remote & vnknowne parts of *Africke*; lastly settled in the territory of *Sicca*, not without great fauour of people and no lesse profit and gaine of soules: Vntill one *Felix* a Priest of the *Arrian* heretikes, who not farre of preached his perfidious doctrine against
the

the ancient faith, through emulation and spite spurned against them. This fellow, great in power and auctority, but greater in malice, growing into feare, least by means of *Fulgentius* (whose learning now began to wax famous) sundry whom the *Arrian* nouelty had reduced might be reconciled: caused to be beset all the waies and pathes of the resorte of these two Monks. For *Fulgentius* though no Priest, yet vnder habit of a Monke fulfilled indeed the office of a Priest; not by reconciling any, but by holosome aduertisemēts winning and drawing whom he could to reconfiliation. Necessary it was that who had shewed themselues such valiant warriors by abstinence, should a litle fall into persecutors hands, to the intēt that by participating also in the combat of martyrdom, suffering inflicted torments for their faith, they might know and vnderstand how much they had profited. It fell out therefore that these two as they walked by the way, lighted into the watchmens hands: & after apprehension were presently seuered, and carried (wel charged with bonds) vnto the *Arrian* Priest. Without faulte became they in this sorte

K iij.

prisoners,

prisoners, and without warre captiues. *Felix* at the very first fright cast away frō him certaine money which he hapned to haue about him for the brethrens sustenance; committing vnto GOD that which onely for Gods seruants, had beene reserued. The *Arrian* at their approach before him very roughly and bluntly demaunded why they came out of their country in secret sort, to subuert *Christian Kings*: Kings terming all such as hee and his like had peruered from the faith *Catholike*. As they prepared to answer and would faine haue spoken; he commanded them first to bee scourged. *Felix* out of his great charity made presently request, that brother *Fulgentius* might be spared: who (saide hee) can not well liue to endure the extremity of the torment, but will of liklyhood send forth his innocent spirit vnder your hands: let rather your wrath be wholly wreaked vpon me; in whom lieth the absolute cause of our action. What I confesse I know to be true. *Felix* therefore was most cruellie beaten: but not that *Fulgentius* should escape: Who being of tender constitution, as noble-borne, with much adoe susteyning

ning the blowes of the stauces (as himselfe afterwards tolde vs) aduised howe either to mitigate the enraged tormentor, or to gaine some respite and ease and cried out, that willingly hee would say somewhat, desiring that he might be heard. Stripes and bastanados being intermitted, he began with his sweet eloquent mouth to recite cause of his trauaile into those quarters : giuing to the Aduersary no small wonder at his learning, and his flowing speech. Almost had the Priest forgotten his cruelty, and shame of the iniury was ready to embrace his obdurat heart : yet least he should appeare ouercome with his words, he cryed out fiercely : *Lay him on lustely, and multiplying your blowes rend this pratler: what? weenes he, I trow, to seduce me also?* Incredibly hereupon is he againe beaten : and then both of them deformedlic shauen, stript of their clothes and sent away packing all naked. But vnto them bredde neither such nakednesse, nor such boldnes, confusion : Nay verily by so base an iniury sustained for conscience sake, singularly were they beautified. Forth then from the *Arrians* house departed they no otherwise thē as from a glo-

rious combat, and as crowned with laurels of victory : & in their returne found luckily the money which Abbot *Felix* had throwne aside. Rumor of this detestable facte gaue vnto sundry no smal offence, and namely to the *Arrian* Bishop of the dioces : who had helde *Fulgentius* deare and much fauoured him, while hee was yet a lay-man; and was now ready to prosecute reuenge of his profered violence, in case he would seeke it. Whereunto when many perswaded him, *Fulgentius* gaue them this humble deniall. *Lawfull it is not for a Christian to meditate reuenge: well knoweth our Lord how to repay the iniuries inflicted on his seruants. If my case bee venged, then loose I reward of my patience. Especially seeing it might scandalize many litle ones, if I a Catholike and a Monke, should require iudgement at an Arrians hand.*

V.

Fulgentius reading the wonderful liues of the *Egyptian* Monkes, sayled thitherwards (accompanied with only one brother) aswell to liue vnder a more stricte rule, as also to leaue the title of Abbot, & to liue againe vnder obedience. Driuen was the shippe by force of weather and winde to the hauen of *Syracuse*, chiefe Citie

tie of *Sicilia*. Bishoppe there, at that time was holy *Eusalius*; who had a proper, monastery, whereunto he frequently resorted, when he was somewhat voide from Episcopall cares. In very charitable sort were they by this Bishop entertained: he perceiuing the sufficiency of *Fulgentius* enquired the cause of his voyage; who pretended search after his parents; as loath of pure humility to lay open his intended purpose: (and spirituall parents he indeed sought) *Eusalius* easily found the feigned answer, and by further questions receiuing the true motiue, diswaied such iorney, assuring him that *Egypt* was in schisme and seperated from the communion of *Blessed Peter*: and added *Without faith impossible is it to please God: and what profiteth it to afflict the body with fasting, when the soule shall want spirituall comfort? Neither put thou thy faith in hazard vpon conceiued regard of a more perfect life.* At *Syracuse* liued *Fulgentius* one winter and though not but at the good Bishops charity, yet ceased hee not of that litle studiously to relieue the necessities of others: and winter being past, he visited *Ruffinianus*, a Bishop likewise but heretically liuing in an
obscure

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obscure smal islet of the *Sicilian* shore; be-
 seeching his aduice also concerning the
 purposed iorney. Of whom in semblable
 sort dissuaded; hee was about to returne
 to his monastery: but better aduised
 * would not omit the *memory of the Apostles*:
 but sayling to *Rome* venerably visited the
 places of holy Martyrs: and there behol-
 ding the order of the *Roman* Nobility, tri-
 umphant pomp of King *Theoderic*, & vni-
 uersall gladnes of the cittie; he yet res-
 pected not such worldly toies with delight,
 but by sight thereof stirred vp his minde
 to desire of heavenly ioyes: giuing this
 lesson of admonition vnto his company.
Howe beautifull may the celestiall Hierusalem
be when terrestriall Rome so glittereth? If such
honor be giuen to Louers of vanity; what glorie
shall be imparted to the Saints, Louers and fol-
lowers of truth?

VI.

Returning into *Africa* to the incredible
 ioy of his Monkes, being desirous of rest
 for loue of contemplation, but finding
 distractions in his monastery by necessi-
 ty of charitable charge; to auoid the bur-
 den and care of ruling others, hee priuily
 stole vnto another monastery farre of a-
 midst the shelly rockes of the sea, desti-
 tute

tute in a manner of all humane solace & necessities. Where being receiued; as much as he passed all others in excellencie of learning and spirituall eloquence, so farre subiected he himselfe to al in humilitie and obedience: many bookes hee there copied out very faire with his owne hands, and not seldome made necessarie implements of Palme leaues. The rather in such secret sort had he sequestred himselfe into other quarters, for that his estimation was growne to be such, as that the noble-men and gentry imployed themselves in a kind of contention who might most gratifie him: of whom *Siluester* the principal man of the *Bizacene* province bestowed vpon him a seate singularly fertill, and most commodious for erection of a monastery: which he gratefully accepting edified indeede such a place; but more glorious by the brightness of the vertues there resident, then of curious or magnificent building: neither endured he there to stay. His old Monks recouering notice of his abode, letted not instantly to require him: and great grew the dissension; these seeking to regaine him, those other to detaine him: his owne choice

choice was to remaine with the later, in subiection: but the former complaining to B. *Faustus*, he laide challenge to *Fulgentius* as to his Monke; threatning excommunication to the others if they obstinately resisted. In fine to his old monastery was he constrained to returne: where that he should no more attempt to slippe away for loue of spirituall vacance, they caused him to be consecrated Priest.

VII.

Sundry Citties wanting Pastors (for the Kings auctority had prohibited Bishops to be any more ordained) many of them sought and laboured to haue *Fulgentius* for theirs, & elected him outright. Secure neuerthelesse held he himselfe by reason of the prohibition; vntil such time that the Bishops which yet suruiued decreed that contrary to the Kings commandement and order, Bishops should be ordained in all places vacant: for then hid he himselfe, nor would be found. According as the Bishops had defined, were there out of hand, in all hast (least aduertisement should ouer soone arriue at the Kings eares) worthy Priests and Deacons euery where taken, blessed and consecrated: Only *Fulgentius* who was most
of

of all sought for, no where appeared. All solemnities of cōsecratiō being past, returned he, & discovered himself, wel hoping now to bee safe. But otherwise disposed God; For by great happe the city *Ruspæ* remaining as yet vnfurnished, the citi- zēs getting incling of his discouery came vnto him, inuade him, hould him, cary him with them and not request but con- straine him to be their Bishop. In which prelacy and dignity he nothing forgot the integrity of his former state, neither gaue ouer to be a monk. Meane and sim- ple attyre he vsed, often went barefoot; wholly abstayned from flesh, oyle, and wyne: in no place would he be without company and presence of some monks of his. Shortly after ensued that which was before well enough forseen to be a lykely consequent; but contemned in respect of the churches necessity and de- stitution: that is, that the King exiled threescore Bishops and more into *Sardi- nia*: among them this holy Saint, who gladly mounted the commanded vessell, reioycing that he had a part in such a glorious confession. Diuers of his monks and clergy followed him: and arriuing
into

into *Sardinia*, at *Calaris* began he a kind of monastery: For the Clearks and Monks liued togither at the same table & in the same house: only the Monks more strictly possessed nothing, in propriety. And hereby his sermons conuerted hee many to monasticall life.

VIII. Among the craftie fetches and persecutory driftes of King *Trasamund*, whereby he endeouored to allure *Catholikes* vnto the *Arrian* inuentions, hee feigned desire of becoming a *Catholicke*: and proposing diuers foolish & deceitful questions pretended that he could not finde any man sufficient to answere him: Hearing therefore of *Fulgentius* he hastily sent for him. Who with good courage coming to *Carthage*, seriously confirmed the *Catholikes* in their faith: and with great pleasantnesse of speech, and gladnesse of cheere, he answered to all questioners, reiecting no man: so that sundry already rebaptized hee reclaimed from their error, & reconciled them, instructed them to lament their fall; others hee exhorted not to loote their soules for temporall commodities: and whom hee saw at the pinch of perdition, with milde words he
so

so stayed and animated to a noble & generous resolution, that they were ashamed, and sorrowfully repenting, desisted to accomplish the *Fiendes* suggestion. Certain also by him established, who before were tottering, letted not with great confidence to reprove the weak-grounded impudency of the *Arrian* party. Thus turning the Omnipotent of heaven his enemies deuise to his proper glory. After this champion of Christ had stood in the Princes sight, hee was by him both found and acknowledged to bee euery way aunswerable to the reporte which went of his wisedome and learning: and certaine difficulties were proposed vnto him shortly to bee by him answered by writing. Which answere being framed, was first by the learnedst *Catholikes* conferred vpon, & then brought to the peoples knowledge before that it was deliuered vp. The King perusing the same with great attention; praysed his wisedome, wondred at his eloquence, commended his humility: yet was not worthy to vnderstand the truth. Not long was his stay in *Carthage*: for the *Arrians* clamorously incensed the King, complay-

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ning

ning that *Fulgentius* had already reconciled some of their Priests, that the people fell apace vnto him, and that their whole religion stood in hazard. By whose importunity the King committed him againe into *Sardinia*. Late in the night was he brought a bord the shippe, that his departure might be for the present concealed from the people: but by contrarie windes so long was hee delaied vpon the shore, that during many daies together, almost all the citty came to him & taking their farewell communicated at his hands. Great lamentation arising at his departure, he tolde to *Iulianus* a merueilous deuout man (whose sorrow among the rest was most extreame) both that hee should shortly returne, and the Church obtaine peace: desiring him to keepe it secret. So great was his humility, that he neuer was delighted with doing miracles, neither desired that grace. Requested to pray for others necessities, hee vsually receiued these words: *Thou knowest (O Lord) what is our soules healih, graunt of thy mercy vnto our necessity as farre forth as shal not hinder our spirituall profit.* Whatsoeuer hee by prayer so obtained at Gods hands, he imputed it to their
their

their faith, saying God had granted it to them, not to him. Hee was wont to say that Miracles make not a man iust and righteous, but famous.

Returning againe to *Sardinia* he began **XIX.**
a fresh foundation of a new monasterie, assembling some 40. Monks or vpwards, teaching them principally to obserue exacte and precise pouerty; often and sundrie times putting them in mind, that no Monke was he, whosoever desired property in any thing: and that why one Monke should fare better then his company, there may perhaps bee iust reason through speciall infirmity: but to challenge propriety was an euident signe of a proud will and couetous desire. To whom he any thing more distributed the to the rest, he willed them to be the more humble, saying. *Who taketh of the common so much, becommeth debter to all: which debt onely humility ought to pay.* He gaue to euery one what their neede or manifest reason required; but if any presumed to aske, hee denied it although there were happilie good cause. For (said hee) *Monkes ought to content with that which is giuen them: and they which aske; be it that they neede it, yet are they*

in bondage to carnall desires: and haue not their mind perfectly set vpon heauenly thinges; seeing what they cannot giue by worldly bargaining & busines, they labour to purchase by petition. Very pleasing was it vnto him, if any of the brethren proposed a hard question: and gladly heard hee the doubts of any brother were hee neuer so simple; neither would hee for wearinesse or tediousnesse cease to yeelde them reason vntill they confessed themselves satisfied. In correction so long would he appeare seuerer, as the necessity of discipline did compell; remaining, euen when hee seemed most displeased and angrie, nothing at all in minde troubled or disquieted.

X.

Trasamund the King taken away by death, Hilderic succeeding yealded liberty to the Catholick Church; and recalled the Bishops from exile: and Fulgentius was with inestimable deuotion of the Africans euery where receiued no lesse then if at euery place he had ben the peculiar Bishop. With lights, lamps, tapers, and boughes they mett him: with whom reioycing he now reioyced, as before with them lamenting he had lamented. So enflamed was the deuotion of

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of people, that a showre happening, they with their garments held hollow ouer his head as by a tabernacle, sheilded him from the rayne. Enioying his proper Sea, yet lyked he styll to reside amōg the monks; and in the monastery made himselfe subiect to *Abbot Fælix*. & whereas in all great maters of the diocese his authority and aduise was sought, yet within the monastery in eu'ry thing, were it neuer so small, would he be ruled by *Fælix*. Most of his clergy chose he out of the monastery, to encrease loue & amity in tyme to come betweene the Clergy and monks. He prescribed to his Clergy to hold their houses neere vnto the Church, to dresse each his gardayn with his owne handy labour, to haue a singuler regard of pronōcing & singing well.

In the Councell of *Vincense* being by sentence of all the Bishops preferred in place before B. *Quodvultdeus*, who claymed the preheminnence to his proper sea: the deuout Father would not for the present disproue the iudgmēt of the Coūcel; but at the next Coūcel he made supplication that B. *Quodvultdeus* might be recited and set before him; which was granted.

XI.

A yeaere before he deceased, forsooke he ecclesiastical businesse, and the monastery it selfe: departing into the Island *Circina*, with a few brethren; and there liued he in a monastery vpon a litle rock: as feruently persisting in mortification, as if he now began a fresh a penitentiall life. But by importunity of the people, needing him and complayning of his absence, he returned and shortly fell into greiuous pangues of siknesse: lying so some 60. dayes he often cryed; *O Lord, gae me here patience, and afterwards pardon.* Physicians perswading him to vse a bath; *Can bathes (quoth he) make that a man ha- uing accomplished the course of nature should not dye? if not; why then induce you me now at my last end to dissolue the rigor of my long-ob- serued profession?* Calling lastly the brethrē about him, he thus spake vnto them. *Careful of your souls helth (deare brethren) haue I perhaps beene austere and hard vnto you. Who- soeuer is greiued, I beseech him pardon mee: and if my seuerity haue possibly passed measure and due moderation, pray ye to God that he impute it not to me.* They all kneeling downe ac- knowledged, and affirmed him to haue beene alwayes louing, gentle, and milde
towards

towards them. He replied. *God provide you a Pastor worthy of his Maiestie.* Then calling for a summe of money, which as a faithfull steward he dayly accustomed to dispense vnto the needy, he willed it all presently to be disbursed: and reciting by memory the wydowes, orphāts, pilgrims, and poore, he allotted to euery one their portion. Soone dyed then amidst his prayers this verteous man; and famous Doctor of the Church the first day of a new yeare, the 25. yeare of his episcopall dignity, the 60. of his lyfe, hauing written very many treatises, against the heretiks; sondry sermons, and epistles. Whose tongue was of such force to mooue, that the Bishop of *Carthage* hearing him preach two dayes at *Carthage*, could not cōtayne from teares all the whyle, for ioy that Gods goodnes had giuen to his Church in those afflicted and comfortlesse tymes, so noble an instrument of his glory.



CHAP. I.

A BRIEFE APPENDIX

to the former History of B. *Victor*,
with a succinct continuation of
the Vandals reigne vntill the period
therof. Gathered out of best Auctors.

AS the principall place whence
the *Gothes* issued is by consent
of all learned, that Northren
isle which at this day retaineth
the name of *Gothland*: so doubtlesse is not
any more certain seat of the *Vandals* to be
sought for, then a teritory in those quar-
ters West vnto the citty *Dantsk* (on the
shoare of the sea *Balthic*, in which lyeth
the former Island, beyond the streights
commonly called *The Sound*) and well
knowne by the double name of *Vandal &*
Pomern; the one *Duch* the other *Slauonian*.
To this well maketh what is by *Procopius*
set downe in his third booke of the *Van-*
dal warre.

Gothic nations there were both many, and di-
stinct also frō those which are now. but the great-
est & principallest are Goths, Vandals, Viligoths
and Gepeds, which all differ in names one from
the

the other, in other things agree. For they are all white of body, flaxen of haire, tall, of good countenance: moreouer they vse like lawes, are all of the *Arrian* opinion, speake all one language called *Gothish*: and as to mee truely appeareth are progenerate of one nation, which in time disparted into seuerall names according to their seuerall Captaines.

Surely a stragling sort seemed them; & their name likewise manifesteth no lesse: *Wandle* signifying in the *German* tongue (which they vndoubtedly speak as their terminations of *-rich -son -mund* and *dis-couer*) no other thing then to *walk*; or as we yet say in *English*, by the more masculine letter, to *wander*. So that in the origen of their name I am constrained to depart from the coniecture of *Procopius*. Neither from this name and nature of theirs discorded the euent: for hauing together with other of their neighbouring nations ouer runne so spacious a length of Lands and Realmes, they yet in fine outwandred all their associats, & passing from *Spaine*, last of temperate regions toward the equinoctiall, they entred scorching *Africke*, possessing thereof so much as farther they could not well tend, nei-

ther for sandy deserts, neither at all, vnlesse they would turne *Black-moors*. Occasion of which their passage ouer the *Mediterrane*, was this. Of the two most eminent personages for martiall affaires; and famoulest generals of the *Roman Empire* *Ætius* and *Boniface*; this later being by *Valentinian* the third, then Emperour, placed *Gouernour* of *Africke*; the former (who by ouerthrowing *Attila* with his innumerable *Hunnes* wonne afterwards incredible honor, but withal puffed vp his hart with swelling ambition) plotted surmises against him; as a destroier of the prouince, with aduise, that best might this appeare in that happily he would refuse to obey, if he were sent for. By letters in the mean space full of feigned amity, gaue *Ætius* aduertisement to Erle *Boniface* that hee was held suspect, & like shortly to be discharged of his dignity. Whereupon, being presently reuoked into *Italy*, hee made answer of expresse deniall: then, to preuent punishment, directed message vnto the *Vandals* in *Spaine*, promising if they would passe vnto him, to parte *Africke* with them. VVhich no sooner had they done, but that to the Erle came commissioners

sioners from Empresse *Placidia*, mother to
Valentinian: for he hauing bin alwaies be-
 fore found most loyall, great was the
 wonder at this strange demeanure. To
 whom when he had rendred reason, ex-
 postulating his seruices and the vnkinde
 abuses offered, laid also before their eies
 the letters of *Ætius*, and that they had re-
 turned due report of the truth, he was re-
 stored to grace. Hereupon, whereas be-
 fore no arguments neither yet *S. Augu-*
stines own * Epistle vnto him (which see- Epist. 70.
 meth about this point) could auert him
 from cōceiued indignation; he now pro-
 mised to do his vtmost for dispatching a-
 way and ridding the *Vandals* whose so-
 ciety he now began to detest. And first
 with many thousands of coyne he assay-
 ed thē: which offer reiected, he met them
 in battell but receiued an vtter ouer-
 throw at their hands. Diuine vengeance
 ouertooke yet *Ætius* after certain yeares;
 for attempting extraordinary greatnesse
 he was by the Emperour preuented and
 put to execution. *Genferic* who performed
 this inuasion was but base sonne to *Gode-* Procopi.
giscus, though being a warriar he preuay-
 led to exclude from the regimēt his yon-
 ger

ger brother *Gonthar* the lawfully begottē heire, and lastly made him from life.

CHAP. II.

TOuching the precise tyme of those things, which *B. Victor* mentioneth;

* In chro. * *Prosper* who was bred vp vnder *S. Austen* noteth in his chronicle, that the *Vandals* crossed into *Afric* during the consulship of *Hierom* and *Ardaburius*, which fell in the yeare of our Lord 427. insinuating that the siege of *Hippo* with the death of the famous Doctor was 3. or 4. yeare after: that in the yeare 435. peace was made with the *Vandals*, the region about *Hippo* being yealded them to inhabit: and by him it seemeth that in the yeare 437. it was, that *Genferich* persecuted and chased the Bishops of his province, depriving them of their church, by cause they refused to become *Arians*, and embrace that religiō which he prescribed them to admitt. But vnto the *Vandals* sauage proceedings may (besyds the words of *Victor* this more patheticall description of the first attēpts sett down by Bishop *Possidius* another of *Austens* disciples, yeald no vngratefull light. In
short

Posidius
in vita
Aug.

short tyme after, through the will and power of God, it came to passe, that a huge band, well armed with sondry weapons, well exercised in warres, of inexorable enemies (*Vandals*, and *Alans*, associated with the people of *Goths*, as also persons of sondry other nations) disbarded it selfe by ship, out of the parties of *Spayne* on the other syde the sea, and rushed vpon *Africa*: and piercing through all *Mauritania*, euē vnto our prouincies, raging with all cruelty & atrocity, by spoyling, slaughter, and sondry torments, by fireing and other mischifs, as innumerable, so vnspeakable, destroyed whatsoeuer came in their way: sparing neither sexe nor age; neither the Priests or ministers them selues; neither the very ornaments, furniture, or ædifices of Churches. This most fierce proceeding, and hostile depopulation, that man of God *Austen* did feele don, and ponder to be don, not as other men did, but more deeply and profoundly considering the same; and therein principally regarding before hand the dangers yea deaths of soules, more then ordinarily was wont; Tears became his food both

* both day and night (* for who addeth
 vnderstanding addeth greif: and an in-
 telligent heart is as a corrosiue vermine
 to the bones) so that most bitter and
 aboue others moornfull led hee in pati-
 ence the last act both of his old age and
 life. For already saw this man of God
 the cities together with their buyldings
 vtterly subuerted the inhabiteurs of vil-
 lages some of them extinguished by
 their deadly enemyes , others of them
 chased away and scattred abroad : the
 churches destitute of Priests & ministers;
 the holy Virgins also, and * what men
 foeuer professed cōtinency, euery where
 dispersed of these, part to haue dyed by
 torments, part to haue beene slayn by
 the sword; part the integrity of mind,
 body, & of faith being quite lost in cap-
 tiuity , after an euill and hard sort : to
 serue their enemyes. He perceiued like-
 wise the hymnes of God, and laudes to
 haue perished from the churches; church
 buyldings in very many places wasted
 by fyre; the solēnities which vnto God
 are due vanished out of their proper
 places : * sacrifices and sacraments di-
 uine either not sought for; or not easily
 the

.a.
 * Quof-
 cunque
 continē-
 tes.

.b.
 * Sacrifi-
 cia.

the person found who might impart thē
to the seeker: of those who fled into the
moūtain forests, & rocky caues, or dens,
or els fortresses, of what sort soeuer; cer-
taine to haue beene surprised and slayn,
the rest disfurnished and deprived of
necessary sustentations therby to pine
trough hunger: the gouernors moreouer
themselues of the churches, and * those * Cleri-
of the clergy who happily had by Gods cos.
grace either not lighted vpon them, or
els escaped their incursions, spoyled of
all things and made bare, in most poore
plight to beg relief. Scarfe three among
innumerable churches saw he now re-
mayning, that is of *Carthage*, *Hippon*, and
Cirta; which by speciall benefit of God
were not subuerted; & the cities of these
stand permanent as furnished both by
diuine & humane ayd: albeit *Hippon* after
his death emptied of indwellers was by
the aduersaries fyred. Amydst which
euils cōforted he himselfe with the sen-
tence of a certaine wiseman saying. *No
great thing shall it seeme that tymber and stones
fall; and that men which are mortall must dye:*
all these accidents, hee (as deeply wise)
with plentifull teares dayly lamented.

Augmen-

* Regio-
rum, al.
regionū.

Augmentation finally gaue this also to his moornfull lamentations that those foes came in like maner to besiege the said city of the *Hipponēses** *Regij*, which vn til then held her former state. Forasmuch therefore as in defence thereof was constituted one Erle *Boniface*, he who sometime had beene confederat of the *Goths* army; their siege continued about the citie almost 14. months: the benefit of the sea shore being withall cutt of. Thither had we also from the neighbouring territory, together with other our associat Bishops, betakē our selues by flight; and there remayned during the whole siege. Where very often wee had mutuall talke cōcerning these misfortunes: and considered the dreadfull iudgments of God layd now before our eyes: saying; *Iust art thou O Lord, and rightfull is thy doom.* And altogether grieuing, groning, and shedding teares, wee besought the Father of mercies, and God of all consolation, that he would be pleased to relieue vs from this tribulation. And it hapned that sitting with him at table, & entercourse of speech passing, he began to say in our presence; Yee shall vnderstand,

* For the
Vandals
through
famine
left the
siege.
Proc.

Proc.

M j.

years

yeares after hee sacked *Rome*; the very
 yeare of *Valentinian* the Emperors death,
 anno Chri. 455. as also, that among the
 prisoners brought from thence were *Eudoxia*
 the Empresse with her two daughters *Placidia*,
 & *Eudocia*, the latter of who he gaue in
 mariage to his sonne *Huneric*; but * she ha-
 uing liued with him in *Africk* 16. yeares,
 and then not able to endure such an impious
 husband, whē he began so to raue against
Catholiks, fled by stealth vnto *Constantinople*:
 and there liued. But not in any wise is to
 bee omitted, that which it is marueile to
 haue escaped *Victors* pen: of foure *Spaniards* *Arcadius*,
Probus, *Paschasius*, and *Eutychius*; deere a
 long time vnto *Genferic*, for their faithfull
 seruice, and singular wisdom: vntill the
 King to link. them more assuredly vnto
 him, willed them to passe vnto the *Arrian*
 sect: when detesting the abomination, and
 constantly repugning; the barbarous Prince
 being fiered into fury, first outlawed them,
 then banished, lastly by diuers deathes
 ignominiously murdered, *Pantillus* a Boy
 brother to *Paschasius* and *Eutychius*, much
 fauoured of the King for proper personage
 and witte, not being a-
 ble

* Zona-
 ras.

ble by any meanes, either flatteries or threates, to be deiected from the professi-
on and loue of the *Catholike* faith, was af-
ter long beating with staues condemned
to infamous and base bondage: not mar-
tyred, least it should bee saide that a Boy
triumphed ouer the King, and al that the
King could doe. This story deliuereth
* *Prosper* eye-witnes thereunto.

* In chro.

CHAP. IIII.

NOtable also & worthy remembrance
is it, that *Marcelline* in his Chronicle
declareth, howe in the rage of *Hunerics*
great banishment (*An.Dom.* 484.) it fur-
ther chanced, that a yong-mans tongue
was cut out, who from his natiuity had
beene dumbe; & that presently speaking
distinctly hee vttered profession of his
faith; glorifying God: And whereas *Vi-*
etor relateth the *Tipasenses* to haue spoken
when their tongues were cut out, *Marcel-*
line testifieth that he sawe such, very de-
uout persons; *Iustiniã* the Emp. giueth lik-
wise credite that he heard such declare
their susteined torments: *S. Gregory* in his
Dialogues 180. & *Prudentius* in his hymnes
specify at ther times also in like inflictio

Lib. 3.
cap. 8.

M ij.

for

Psal. 118.

* Lib. de
prouid.* Lib. 3.
cap. 19.* Lib. 1.
cap. 8.

for cōsciēce sake, like fauor frō heauē to haue bin found. Neither may I let passe, that *Africke* as most other regions scourged of God might (it seemeth) not vntruly crie out, *Before I was abased I sinned*: for so farre was it runne in diliciousnes and loosenes, that in *Carthage* (as bitterly lamented * *Saluian* Bishop of *Mafsilia* at the very same season) might be seene men of more discipline and seuerity in life to be hissed at in the streetes, as if they were wonders, or monsters; not doubting to pronounce thereof, *That the passage of the Vandals into Africke was not to be imputed vnto Gods rigour, but to the Africans wickednes; & * Victor* himself acknowledgeth no lesse. Adde wee this also out of *Procopius*, that for better custodie of the purchased pray were ordeined in ambushes and places fit for guard, both *Vandals* and *Alans* vnder no fewer leaders then fourescore; whom they tearmed *Chiliarchs* (* *Victor Millenarians*) that is, Captaines of thousands. Whereby the army consisting of but 50. thousand gaue shew of 80. thousand. Whereas also at the beginning *Vandals* only and *Alans* were held in roll; yet admitted in time were other also of barbarous

barous nations ; passing all vnder the name of *Vandals* , except * *Moore's* onely, * *Mauru-*
who at the last were in like manner re-^{fijs.}
ceiued into the armie

CHAP. V.

THree tragicall acts hauing beene by
B. *Victor* of *Vtica* so represented, as
that wee haue not only heard , but in a
maner seene with our eyes, what can not
but make pious harts to bleed: & a forth
act being also performed, wherein some
qualification and hope of better times
began to appeare: it shall not (I know)
be vngratefull to all *Christian* eares, if I
exhibit the last accidents of this veritable
history; to which the Omnipotent him-
selfe gaue a glad some * catastrophe. Nay * *Conclu-*
I may not be so harsh to their patient & ^{sion.}
compatient harts , who haue sorrow-
fully (though not tediously) through pas-
sed the ruffull relations; as to defraud the
of the consolatory part remayning be-
hynde . So to doe where impiety ; at
least, a kind of inhospitality. And besides
the intermediant chances not vnpleasent,
the finall euent most delectable to recite;
euidently shall it be manifest how a well

prepared brest, should in^r aduerse times not be deiected; for that God by admirable and incomprehēfible means compassed what we can not coniecture. Cōpendiously therefore to set downe out of *Procopius*; what he at large deliuereth the abstract and summe of things is as followeth.

CHAP. VI.

* I.

* **G**ENSERIC being very far stept into age, at the time of his death, left in his last testament, among other things this dispositiō, that the succession of his Kingdome should alwaies passe vnto the neereſt in blood of the males, and among equall in blood to the eldest. Thirty and nine yeares after the taking of *Carthage*, dyed he: & to him succeeded his elder ſoone * *Huneric*, the other brother * *Genzon* being before departed this life. Successors to the hound *Huneric* were first * *Gundabund* ſon to his brother *Genzon*, who continuing in the ſteps of his cruell predeceſſors, afflicted the *Chriſtians* (ſo alwaies and no otherwiſe termeth *Procopius* the *Catholicks*, excluding the *Arians* from that honorable name) and
by

* II.

* III.

* IIII.

by death was to late called away in the twelfth yeare of his reigne. After whom * *Trasamund* took in hand the affaire of * V^o gouvernement : a man farre passing his antecessors as well in wisdom, as magnanimity and courage : who also (by a contrary course vnto them) not by torments and vexations, but by rewards & honors inuited the *Christians* to for sake their antient faith, and passe vnto his *Arianism*, but those who would not relent, he no way pressed with punishment and affliction. And with *Anastasius* the Emperour he alwaies maintained good & perfect frendshipp. In this mans time receiued the *Vandals* a fore ouerthrow at the * *Moores* hands, farre greater then euer they had in any skirmish before. In the teritory of *Tripolis* was a Generall of the *Moores* named *Cabaon*, who perceiuing the *Vandals* to intend him warre, vsed this not absurd stratageme. He first willed all vnder his commaund to vse abstinence in dyet to containe from dealing with women, and to refraine from all iniury and wrong : then made he a double munition or fortification; within the one shutt the women, prohibiting

vnder paine of death, that no man should make accesse vnto them; in the other he with his army remained. After this sent he certain spials, inioyning to them that sliely following the aduerse campe, where soeuer the *Vādals* prophaned any church of the *Christians*, presently vpon their decease should they in all points endeauour the contrary, & purge the Temple. For (said he) if the *Christian* God be pious, then will he assist his deuoted, & punish blasphemers. In counterfeit base attire followed they the *Vandal* camp: which arriuing at *Tripolis* presently took vp the *Christians* temples for themselves, & their horses, and other beasts of burden: not omitting any opprobrious behavior or insolent part against God and his house, after their old wont. They buffeted Priests, clerks, and sextens: & made them serue wih attendance as their slaues. After whose departure the espials purged the churches, voided the ordure, burnt parfumes, kneeled down to the priests, & distributed money to the poor, which vsually sat at the church porches begging almes. Continually in this wise followed the *Vandals*; supplying what those

those other miscreants had reued, and
 clensing what they had contaminated.
 This being rightly performed (and not
 vntill then) began *Cabaon* to adresse him-
 selfe to battaile: and daring to front the
 enemy; so hapned it, that while the *Van-*
dal horfes (for horfemen they at this time
 came all, and well mounted) were terri-
 fied at the sight of his Camels, & wrought
 tumult; the *African* footmen slew them
 thick and threefold with their darts and
 arrows, putting them to flight. Not long
 suruiued *Trasamund* to this discomfeiture;
 yealding to death the seauententh yeare
 of his crowne.

CHAP. VII.

TRASAMUND had for successor
 * *Ilderic* sonne to the Tirant *Huneric*; * VI.
 far discordant from his fathers ignomi-
 nious demeanor; equaly, gentle, & milde
 toward both *Vandals* & *Christians*. Being
 yet as a man vnexercised and tender, not
 found fit to manege warly exploits; Ge-
 nerall ouer his soldiers, and chief in all
 affaires of armes, was his kinsman *Amer*,
 furnamed for his singular fortitude *A-*
chilles. And greatly linked in freendship

to *Iustinian* the Emperour was this *Hilderich*, euen before hee was Emperour; and sundry presents had passed betweene thē. There was in the stocke of *Gizerich*, one *Gilimer*, sonne to *Genzon* (of whome is before mentioned) and nexte in age vnto *Hilderich*: a skilful warriour, of a sore wit, well furnished with meanes and euery way apte to inuade the state; and who otherwise by proximity and age was expected to succede. But impatient of stay he letted not to thrust farre into the interest royall, to vsurpe auctority; proceeded to traduce the King vnto the *Vandals* as a dull and not daring Prince: charging him also calumniouly that hee entended to resigne and deliuer vp to the Emperour the whole dominion, together with the *Vandals*. To which surmises credite ouerlightly giuen, *Ilderich* after seauen yeares gouernment is together with *Amer* and his brother *Euagenes* committed to ward; *Gilimer* created King. Newes wherof being brought to *Iustinian* the Emperour: he by curteous aduertisement wished *Gilimer* not so to violate *Gizerichs* will and testament; nor persist in so open wrong. Vpō which message *Gilimer* forthwith put out
Amer's

Amers eyes, and helde the other two in streighter custody: and to second Embassadors which *Iustiniã* shortly sent againe, he finally answered, that the Emperours curiosity was ouer great to ingest himselfe into the actions of other Princes; & pretended that *Ilderich* had attempted somewhat against those of the blood-royall, neither ought to be King for that his cares and employments were not vpon his kingdome.

CHAP. VIII.

GR E A T indignation conceaued the Emperour at his tyrannicall obstinacy : Wherefore the *Persian* warre (as God would haue it) being with good successe freshly ended, & *Belisarius* the great Captaine, then present in *Constantinople*, hee resolved enterprise for the liberty of *Africke*. Some repugnance yet therein he found, for the common people repiningly murmured & objected the Emperour *Leos* fleete, that was in like attempt vtterly defeated, and the dreadfull ouerthrow giuē to *Basiliscus*, wherby perished an entire army, & the common wealth became extreamely impouerished : they refused there-

therefore to contribute vnto this warre. Furthermore not the stoutest of the Capitaines, (in whom lay the hope of wel carrying so great a charge) but were discouraged, and sore dreaded the greatnesse of the danger: seeing first they had to overcome the Seas, then out of ships to assault a strong and potent kingdome. The soldiers also so lately returned from the *Persian* brunts, grudged that they shoulde now sodainely bee destined to other vnknowne people and sea-combates, ere they had once beene so much as warme in theire owne country. None yet was found who had the heart or would presume to dissuade the Emperour, excepte only *Iohn* the maister of the Pallace who with a graue and vehement oration exhorted that enterprise, which vpon human reasons he held to be abhorred: telling him plainly that by this iourney he should abuse to liberally both the blood of his best soldiers, and the publike treasure, and abilities of his subiects: vpbraiding that *Carthage* which hee would impugne was distant by land 140. daies iornies, and by sea so farre, that scarce in a yeare should report returne of what was done:

done: that if he subdued the *Vandals*, yet should he not be Lord of *Africa*, both *Sicilie* and *Italy* being vnder those strange nations dominion: happily also by this prouocation might hee drawe warres to his owne gates, and to the walles of *Constantinople*. He besought him therefore to desist from vndertaking so doubtfull and dangerous businesse, and adding labours vnto labours.

Much moued the words of *Iohn* the Emperors minde; & much remitted he of his former feruor, towards poore *Afric*. There came not long after a certaine Bishop out of the parties of the East, & obtaining to relate vnto the Emperor, that which he came for; told him that he had receiued from God a vision, wherein appeared the Emperor himselfe; and was sharply by the Almighty reprehēded & accused of great impiety, that hauing conceiued the good purpose of deliuering the *Christians* in *Afric* from the hands of the barbarous, he had afterwards vpon no cause forsaken the enterprise: and that God promised the Emperor to assiste him; and to bring *Africke* into his subiection, as it had beene vnto the former an-

tient

tient Emperors. No longer differred *Iustinian*(animated by this oracle) but furnished ships, ordained *Belisarius* generall.

CHAP. IX.

THe first beginning of good lucke to this actiō was that *Pudentius* an *African*, reuolting from the *Vandals*, sent hasty word to *Iustinian* that if the army came to *Tripolie*, he should easily obtaine that territory for that few soldiers were there to resiste. Which *Belisarius* accordingly, by the aide of *Pudentius* brought to good effect. Presently vpon which, *Godas* in likemaner, one of *Gilimers* captains, gouernour of the great Island *Sardinia*, and by nation a *Goth*, sent submission to the Emperour, saying he chose rather to serue a iust King, then a Tyrant whose cōmandments were vniust. Towards *Carthage* were then directed 1000. footmen, and foure thousand horsemē: with them 400. *Eruls* and 600. *Hunns* all vsing their bowes. The navy was in all 500. vessels, mariners 3000. and of voluntary aduenturers from *Constantinople* 2000. In the seauenth yeare of *Iustinians* empire was this expedition addressed: and *Epiphanius* Bishop

shop of the citie blessing(as the maner is)
the fleet in the Eupherours presence led
one by one into a ship, such soldiers as
had lately beene baptized. In this fleet
passed with the rest *Procopius* author of
this history, consailor for the warres vnto
the Generall *Belisarius*: and passing by *Sy-
racuse* he got intelligēce that the *Vandals*,
were attempting against *Goda*, but that
there was of the *Roman* forces no dreade
at all: in somuch that *Gilimer* as most se-
cure had abandoned the sea costes, & was
resident at *Hermione* foure daies iorney
vp into the contrey.

Approching to sight of the *African*
shore, great consultation was had how to
proceed. *Archelaus* (contrary to the affe-
ction of the soldiers, who weary of the
sea would presently haue sett to shore)
perswaded to deferre landing, for that
all that shore was both subiect to tēpests,
and destitute of hauens: adding that all
the townes of *Africke*, except only *Car-
thage* were by *Gizerich* in time past disma-
tled of their walles: for which respects
he preferred directly to assaile *Carthage*
neere whereunto was a goodly hauen, &
vngarded; from whence their could be
no

no doubt but at the first incursion *Cathage* might be surpris'd. *Belisarius* resolv'd the contrary, aswell bycause that he wished to cōtend with the *Vādals* in a iust field; but principally, for that the soldiers had expresly denounced, that they could not endure fight at sea: wherefore (said he) in case the enemies fleet should meete vs before our landing: in vaine should we complaine of ill fortune, when the discouragement of our owne selues overthroweth vs.

CHAP. X.

TO land they descended forthwith, being now the third month since their departure from *Constantinople*: & the selfe same day (so great the instance of the captayn, & the diligence of the multitude) was their campe both entrenched and fortified with a palizado. At which performance hapned a notable signe of good successe in this religious affaire. In digging the trenche great plenty of water brake forth out of the earth; evidently miraculouse, as a thing which neuer before was seene to haue chanced in *Bizacc* being a territory alwaies dry & destitute
of

of water. Whereat *Procopius* reioycing together with the General, affirmed that he not so much ioyed for the vse of such plentifull water (although very necessary) as for the excellent *omen* to their affaires. The next day certaine soldiers hauing made excursions and medled with fruites which they found growing in the fieleds; *Belisarius* sharply reprehended them, and tooke occasion with a pithie oration to exhort the army vnto great moderation, and abstinence from all injuries towards the *Africans*: declaring to them that by so carrying themselues, they should first concile God to their assistace, then render the *Africans* well affected; & consequently obtaine easie victory ouer the *Vandals*. At the first presence of a smal troope of soldiers did the citizens of *Syllect* deliuer vp their keyes: and shortelie also the maister of the horse passed to the *Romans* part, presenting them with many horses of seruice. Hastning toward *Carthage*, gaue *Belisarius* a vauntgard of 300. men of armes vnto *Iohn*, an *Armenian* of knowne valour, willing to passe before the army, but not aboue 20. furlongs distance. The *Hunnes* he willed in somewhat

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more distance to hold on the lefte hand; on the right hand kept he the sea: commanding the nauy as well as they could to obserue the proceeding of the army, and to keepe neere vnto it. In this order marched the army forwards, no faster then after 80. furlongs to a daies iorney: with such moderation also & discipline, that the husband men round about, hid not themselves for feare, but securelie brought all necessaries to the campe and freely sold them.

CHAP. XI.

GILMER vpon first newes of his foes approach, wrote vnto his brother *Animai* at *Carthage*, that hee should put to death *Ilderich*, and whomsoever els of their kindred that hee had in prison: and haue the *Vandals* with all the munition of the citty in a readines; that they might in the streights at *Decimum* (a place 70 furlongs from the citty) inclose the emperials as fishes in a nette, betweene their two armies. *Belisarius* being come to *Decimum*; *Gilmer* vppon that very day dispatched his brothers sonne *Gibamund* with 2000. *Vandals*, charging thē to keepe
on

on the left hand, and he himselfe pursued the taile of the *Romane* army : meaning that so they should bee on three sides inuaded. And surely had not *Ammat* by three houres space prevented his opportunity, enough to doe had the *Romanes* found : but he about noone went to *Decimum* : and (which was as bad) leauing behinde him at *Carthage* the best part of the *Vandals*, he hastely left them word to follow him to *Decimum*, and going forward with a fewe encountred with *Iohn*, where 12. of our valientest being at the first ouerthrowne *Ammat* himselfe soone bare them company; whose death scene, the *Vandals* mainly flying backe stroke terrour in the rest whom they mett from *Carthage*; who conceiuing the victors to be more in number then they were, turned likewise backe : and were chassed by *Iohn* to the very gates of *Carthage*; loosing in their whole number neere 2000. persons. About the same time met *Gibamund* and his 2000. soldiers, with the *Hunnes*, in the fielde of Salt, 40. furlongs from *Decimum*, voide of habitation or trees : and were by thē at the first onset ouerthrowne and slaine. *Belisarius* in the meane space

drawing toward *Decimum*, knew nothing of all this which had hapned; & sending before him the Captaines of the confederats, hee followed with the maine battell. *Gilimer* and his *Vandals* meeting with the formost; great grewe the contention whether party should gaine a certaine high hill which seemed of great advantage. From which the *Vandals* so droue the *Romans*, that they fled to a towne 7. fur-longsthen, (where *Belisarius* had placed *Vlar* a captaine of speares, with 800. men of armes) in confidence of there being succoured. But the contrary fell out; for these likewise growing into great terror tooke feareful course toward *Belisarius*. At which time, if *Gilimer* had followed his fortune, hardly could the *Romans* haue susteined him, so great was their dread, and so great the multitude of the *Vandal*. Or if hee had gone toward *Carthage*, he had oppressed *Iohns* troops which strayed out of order, he had saued the city; and meeting with our fleet had with no adoe destroyed it: But he descending downe the hill, at the sight of his brothers body gaue his minde to lamentation and funeral. And *Belisarius* after he had staied those

those which fled and vpbayded them of cowardise; and receiued aduertisement of *Amrats* death, with what els had passed, in posting speede hee courageously flew toward the *Vandals*, whom finding vnwary of his appraoch, and in litle order hee put sodainely to flight; the night hindering their pursuit.

CHAP. XII.

THE next day passed the whole army to *Carthage*, but comming late entred not the cittie: although the *Carthagineans* presētly set open their gates, placed crests & torches in euery quarter, & made bone fires throughout the cittie all the night long. Annexed to the Kings Palace was a strong prison; wherein among others, were diuers merchants, who had bin desired to aide *Gilmer* whē the warre began: & were to haue bin executed the same day, wherein *Amrat* was slaine so neere was their life at the brinke. The keeper of this prison vnderstāding what had passed at *Decimum*; & seeing the fleet now drawing toward the port, comming in to thē, who since their first imprisonmēt neuer heard glad word, but in dongcons

houerly expecting death; asked them what they would depart with all their goods to him which would set them free. To their answer to take what he would; he replied, that they should onely sweare to sticke by him in any trouble that might befall him concerning them. Which granted, setting them at liberty, hee himselfe went away with them. *Belisarius* before he would enter the city, againe admonished the army how singuler modestie would be expected at their hands, in this so great and godly a city; shewed them that they ought to repute all the *Africans* as *Romans*; and how shamefull it were to be vnciuil and rude towards those, whose liberty and safety they came to assert against the *Arrianizing Vandals*. Entering he mounted into *Oilimers* Throne; where came before him certaine merchants, and others, complaining that the night last past their goods had bin rifled by his mariners. The iust and generall Chieftaine, louer of all honesty, & obseruer of equity, forced *Catonimus* author of the insolency vnder oath to bring forth all the parcells stolne; which hee accordingly represented; but perfidiously notwithstanding

standing vpon a suddaine secretly fled to *Constantinople* with those rapines, where not long after taken with an apoplexy, berefte of his wittes, and deprived of his periurde tongue, hee deceased in a most wretched plight: At his entrance memorable it is to see the great discipline of the army, and the singuler confidence of the inhabitants; for neither was there any ill language giuen on any side, neither was any shop shut, or any thing not set forth to ordinary sale. Which was wonderfull strange in a cittie freshly taken, & changing government. The *Vandals* which had fled to the churches; hee tooke into protection, and gaue them safety: then addicted his minde to repaire the walles which were exceedingly ruinous.

CHAP. XIII.

AN olde said saw had beene in the mouths of the multitude, that G. should chase B. and againe B. chase G. which now all saw apparātly fulfilled in *Genferich* and *Boniface*, *Belisarius* and *Gilimer*. Cleered also was at this time another ambiguous prediction, much to be noted: and thus it was. Principally ho-

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noured

noured aboue others, among the *Carthaginians*, was the holy man *Cyprian*, whose feast they yearly celebrate in the most goodly temple of the same Saint a litle without the Citie. This church had the *Arrian* hereticks taken into their owne charge, expelling the *Christians*, and driving away the Priests with great reproche. The *Africans* being much griued hereat, it is said that *Cyprian* appeared in a vision, willing the *Christians* to be of good comfort, for that shortly he himselfe would reuenge the iniury. With great certaintie expected the *Africans* this promised euent; vtterly to seek when or in what sort it were to be expected. Vpon the very eue of this Saints feast was it, that the nany emperiall was discovered from *Carthage*: whereupon the *Christians* assoon as *Ammat* was departed against the *Roman* forces (while the euent was yet vncertaine of battell) taking to themselfes good hope presētly thrulting out the *Arrians* receased the Temple sanctifie it anew, purge the superstitions of the *Arrian* hereticks; hang vp rich and beutifull offrings, sett lights in redynes; put in order the golden vessels and pretious

tious paraments, fetching them forth from their secret repositories. The rest of the *Christians* also when they heard of the good successe at *Decimum*, hastning to the same church lightned all the tapers, and lamps; assisting the Priests to whom the function of all such things appertained. In somuch that the *Vandals* themselves held so manifest a fulfilling of this prophecy in great admiration.

CHAP. XIII.

GILIMER ignorant how to repaire his state, solicited the vplandish of the *Africans* to intercept *Roman* soldiers if they stragled, promising for euery head brought him a peece of golde. Many indeed of the seruants were in that sort slaine; whom *Gilimer* performing his couenant, supposed to be so many men of armes. Neither fownd he presenter counsaile then to send for his brother *Zaxor* (who in this meane season had receiued *Sardinia* from *Godas*) and concerning his hasty returne, he sent him a letter, wherein he thus complayned: *It was not Godas that called thee into Sardinia. but the bitter fate of the Vandals bereft mee at this exigent, both of*

thee and the rest of my valiantest soldiers: for not to saue that Island was thy departure, but to loose all Africke; and that Iulian might recouer it. For what Fortune intended by the euents wee vnderstand. Belisarius came against vs with a small army: but our valor being strangely takē away: our Fortune followed. Zaxo speedily sailed frō Sardinia, & repaired to Gilimer. But in the mean season hapned this euident signe of Gods farther concurrence. Diogenes a knight of the Romā army being sent abroad with 22. spears, lodged in a village two daies iorney from Carthage; whereof when Gilimer had notice by certaine of the contrey, he sent 300. choice horsemen to surprize them, and bring them aliue vnto him: who comming thither after midnight, would not enter vpo the house wherein lay the Romans altogether, without fear; but beset them, not yet so secretly but that a soldier awaking heard their noise & whispering. Whereupon, by Diogenes order, euery mā softly put on his apparell; and in the court got to horsbak; then sodainly rushed out at the gate: and being assailed by the Vandals made such good defence and shift with their targets and speares, that only

two

two of their cōpanie were slayn, the rest escaped all safe; *Diogenes* yet had foure sore wounds, of which he not long after deceased.

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THe whole forces of the *Vādals* being vnited, and met; *Gilimer* made toward *Carthage*, and beleghed the cittie; prohibiting free accesse of necessaries, & not without good hope to auaille himselfe by some treason of such within the citie as fauoured the *Arrian* secte, and were not *Catholicks*. Then delt he by priuy messages with the *Hunns*, promising them mountaines. All which *Belisarius* prouidently foreseeing, held him within the citie: attent only to fortification. One *Laurus* a *Carthaginean* conuicted of a trecherous plott, he staked to the terror of other. The *Hunnish* captaines he by giftes and bankets brought to vtter and renōce their owne indefection. Things being set in order, then issued he to goe meet the *Vandals*: so ordring his armie that he left the *Hunns* at liberty, as whom he held suspected. *Gilimer* forbad all his troops to vse other weapon then their swords. Like
practise

practise whereof no more long after a-
uailed *Totilas*, then it now did him. Twise
were the *Romans* horsemen forced to re-
tire; but the third time preuailed; & gaue
the *Vandals* hot chase, forcing them to flie
vnto their camp. Which the *Huns* percei-
uing, they also began to make strong im-
pression, & to hold on the pursuit hauing
before stood as neuters. Of *Romans* were
slayn in the fight but 500. of *Vandals*, not
more then 800. Yet alsoone as *Belisarius*
set forwards towards euening against
their entrenched champ; *Gilimer* descry-
ing him a farr off in full marche, took his
horse, & with a small companie fled. The
rest (who els perhaps could not haue
beene expugned, followed his example,
each shifting as they best saw means.
Such plētly of coine besides other riches,
found *Belisarius* in the *Vandal* camp, as it is
thought, that like quātity was not at any
time scene before. And with good reason
for both sondry times had the *Vandals*
spoiled the Empire of *Rome*, alwaies trās-
porting fresh spoiles into *Africke*; & the
contrey it selfe was most welthy & aboū-
dant of all commodities. Thus all, both
tributs and treasure, which had beene a-
massing

massing 95. yeares (for so long possessed the *Vandals Africke*, returned in one day vnto the *Romans* possession. This fight & victorie was three months or more after that the armie imperiall had entred *Carthage*. Ten daies together was *Gilimer* hardly pursued, but could not be attained, as for the other *Vandals*, whosoever of them had fled to the churches; was spared, and only commanded to *Carthage*.

CHAP. XVI.

REfuge found *Gilimer* among certaine *Moors* his cōfederats: and in the impregnable montaine *Papua* he contained himselfe: whither *Belisarius* directed a notable personage, as well for valour as wisdom, one *Pharas*, who in very streight fort did beset the foot of the montaine. Wearyed at last with this winter siege, once gaue the *Romans* attempt to inuade the steepe rockes, and force the place; but 110. soldiers being lost *Pharas* desisted frō like enterprises, but continued garde in more narrow fort then before. Meruailous it is to consider, what *Gilimer*, and his kindred did here endure. For the *Vandals* being a most delicat and nice nation
the

the *Moores* most wretched and miserable; they euer after the cōquest of *Africa* kept a most bountifull; went attired in silkes & veluets; gaue themselues to playes and sports, to musike & hunting, to banquetting & recreations. *Moores* contrariwise leade their liues in cotages, where they scant stand vpright or can stirre, wanting neither Sunne, nor snow, nor any other misery of their climat: sleepe on the bare ground (the best among them laide but somewhat betweene) forbidden by law of their country to chaunge attyre after the seasons; but a boystrous course ragged weede they at all times wore alike. Ignorant they are what bread or wine is; but, whether it be wheat, rye, or barley, which they can gette, they neither grinde it to meale, nor bake it, but eate it iust as beasts doe. This harsh conuersation & custome made the *Vandals* to thinke death not vnpleasant, nor seruage shamefull. Which not being hidden from *Pharas*, he by letters inuited *Gilimer* to render himselfe, which hee not without abundant teares perused, and returning answere that hee had rather suffer what he did, then what his enemies would do vnto him; he concluded

cluded with request of a citharne, a lofe of bread, and a sponge. Which last clause was not vnderstood, vntill the messenger explicated, that he desired a lofe, because since his comming to the mountaine hee neuer had so much as seene any baked bread; a sponge, to wipe away his teares; the citharne, to solace his calamities with some wonderfull dittie, being expert in musike. *Pharas* pittying his case, & in him the vncertainty of humane condition: satisfied his petition: but more strictly obserued his custody and charge. Three monthes continued this siege; *Gilimer* no lesse afflicted in his health thē in his hart, constantly yet persisted obdurat, vntill a poore *Moor-womā* in his sight had set certaine brused corne, to drie ouer a hyrdle: neere therunto sate two children; the one *Gilimer's* brothers sonne, the other the *womans*: who grieuously pining with hunger; the *Vandal* first caught the lumpe raw, and scalding hotte, and thrust in his mouth; which the other, tugging him by the haire of the head, forced him, halfe bittē as it was to deliuer out of his throte. Which *Gilimer* seeing presētly conceiued it ominous to his owne fortunes & vpon
con-

conditions pacted, rendring himfelfe was
fent to *Carthage*.

CHAP. XVII.

OPtion after this came to *Belifarius*,
from *Iuftinian* the Emperour, that
either hee fhould come to *Constantinople*
together with *Gilimer* and the captiue
Vandals, either els ftay behind them, at
his difcretion. But he finding that enuie,
had begun to thruft out his ftting againft
him, refolved vpon going in perfon to
excufe him felfe vnto the Emperour. And
there according to his worthy deferts re-
ceiued he thofe honors, which neuer had
any priuat man fince the time of *Titus* &
Vefpafian; but only Emperours themfelues
if fortunately they fubdued fome whole
nation. For at his entrance, before him
went the trophees and fpoiles, with the
captiues; and he himfelfe triumphing (yet
on foot) followed after through the citie.
The fpoiles were no meane matters: gol-
dē thrones of eftate, rich chariots, preti-
ous furniture, plate of maffiue gold, preti-
ous ftones, filuer many thoufads of talēts:
Much of that which had in times paft
beene taken out of the palace at *Roma*.
Among

Among which were also sondry noble and excellent peeres of the *Iewes*, which of old were by *Vespasian* and *Titus* translated from *Hierusalem* out of the Temple. These a certaine *Iewe* beholding, forbore not to say aloud, that those things ought not be but where King *Salomon* first placed them: that for profaning them had *Rom* by *Genseric* beene sakt, and for the same respect *Gilimer* by *Belisarius* overcome. Which speech comming to the Emperours eares, he greatly dreaded, & willed all those things to be caried vnto *Hierusalem* for the *Christians* churches. Last of all followed *Gilimer* with the principall of the *Vandals*: & comming vnto the Emperours presence lamented not, but only vtred those words of the Scripture: *Vanitie of vanitie, and all vanitie.* To him & Eccl. i. to his kindred assigned the Emperour certaine honorable enterteinement in *France*: but into the number of the *Patricians* or *Nobility* he might not be admitted, bycause he would by no means renounce the *Arian* sect. Shortly after was to *Belisarius* decreed a triumphe after the fashion of the antient Captaines. Caried in a siluer chaire of honour vpo the shoul-

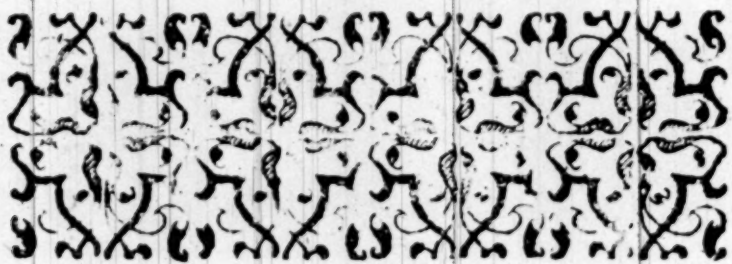
deres of captiues, he cast abroad among the people as he passed, golden belts and chaines with sondry other rich ornāmets of the *Vandal* spoiles.

CHAP. XVIII.

AFRICA thus reduced to the *Catholic* faith; reconciled, and reunited to the corps of the vniuersall Church of *Christ*, after that *Christianity* had beene thence so many yeares exiled; continued neuerthelesse no very long time in the restored beleefe of our Saviour. For this reuniō to the rest of Christendome being accomplished in the seauenth or eighth yeare of *Iustinians* reigne, seemeth to haue beene made the 533. of our Lord: & certain it is that about the yeare 700. all *Egypt* fell into the *Sarazins* hands, revolting from the Empire of *Rome*, & the *Christian* faith both together. To the ruine of which flourishing realme ensued with so swift a torrent the rest of *Africke*, that by the yeare 720. the Infidels having there quite extinguished the faith, passed into *Spayne* also; and in far the greatest part thereof o planted *Mahometism*, that they could not be expulsed vntill within this hundred

hundred yeare. And about the yeare 733. they passed the *Pyren* mountaines, from *Spayne* into *France*; sacked *Burdeaux* and *Tours*, almost erected a iust kingdome in *Aquitaine*. To which inundation of *Mahometans*; at least to the vniuersall apostasie of so great and noble a part of *Christendome*, it can not be doubted but the *Arian* heresie largely opened the gates; partly by having irrecoverably depraued the maners of the nation, partly by having so sore disioined them from the society of *Christendome*, that the breach perhaps could not so thoroughly be repaired, but that the vnion was weaker then at first; partly by leaving a disposition in people to accept of nouelties: partly by reliques of the *Arians*, who may well be thought for emulation against the *Catholick* Church to haue coldly ayded her. And whether departure fro the commō *Catholique* faith in these our daies by new priuat inuent ons and doctrines, bee not like to bring as great calamity into *Germanie* and the north parts, as *Arminius* did into *Africke* and the sowth parts; I report me to the late lamentable reuolt of *Botsky* and his associats, who are both *Protestants*

and *Arians*; & revolting from their *Christian* Emperour *Rodulph* of *Austria*, have voluntarily submitted to the heathen *Turks*, and made a league with *He'l*. God of his holy mercie avert the dreadfull consequences, which I have horrore to think vpon how imminent they are vpon our neighbours neckes. Beginning with pitifull ruines of the faith and the detested propagation of infidelity in former age: I am constrained by similitude of causes to dread like lamentable effects in this of ours: and therby with regret & obtestation of publick moane, through expectation of publique miseries, to conclude the *Vandal* persecutions: Which otherewise, seeing the Almighty restored to the *African* church, golden times, ought to haue ended in a golden period.



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by *M.* The Passion of the seaven

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Fulgentius: by *C.* The continuation to

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Priest, The clergy of *Africa* to haue liued vnmarried it is in a manner manifest; in that not once in so great & long a per- secution is mentioned any ecclesiasti- cal persons wife, whereas of lay-mens wiues is frequent mention.

Prison, Masse and sermons in a prison, by stealth, 2. 7. M. 3.

Procession with wax-lights and tapers bur- ning, 2. 7. F. 9. M. 5. (F. 7.

Prophecy of religion to be restored. C. 13.

Pulpit, wherein Lectors red and song; as

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afterward in the roodlofte, 1.9.

Reconciliation, from sin, by the Sacrament of penance, 2, 7, 3, 13. From heresie and schisme, F.4. F.7.

Recusancy of the *Catholikes* to partake externally with the *Arrians* in their rites and ceremonies seruice & sacraments: throughout the booke: as which they truly reputed a deluge, 2, 7. a puddle, fire and brimstone, 3, 17. aglaine, M.1. & held in extreame horror, 3, 14. The wonderfull eernes of the *Arrians* to to make *Catholikes* seeme to partake with thē, 3, 13, 3, 14. They which yeelded are cōpared to the Rauen not returning to Noes arke, M.2.

Religio, Matters of faith, not to be determined by private natiōs or cōuntries, 2, 8.

Reliques of Saints honorably respected, 1. 7. & reuerētly borne in processiō, M.5.

Rome, S. Pope.

Sacrament, S. Eucharist.

Sacrifice, S. Masse.

Sacrifice, Pro'aîne vsurpation of church-furniture, reuenged from heaven, 1, 9.

Sanctuary, C, 15. obserued euen of the *Arrians*, as they had seene among the *Catholikes*, 2, 4.

Saints

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Saints praied vnto with great instācy, 3. 19
their praiers desired & wished, M, 1. chur-
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Schism, Departure from the *Catholike* so-
ciety how much detested, 3, 10.

Subdeacon, 3, 12.

Tradition, Rule of faith, 3, 1.

Virginie vowed, Seeke *Nonns*.

Visitation of the afflicted, 1, 9. of the ba-
nished, 2 7. of prisons, 2, 7 M. 3.

Zcale, Singulerly in a God-father against
his god-son, 3, 10. of a wife against her
husband, 3, 15 of a brother against his
brother, 3, 7.

AN ANTITHETICALL OR OPPOSIT TABLE OF THE *Arrian* party, and their practise.

A *Ltar-cloths* turned to common vses.
1. 9.

Apostatas often wax outragious aboue
other. 3. 10.

Bannishment of the Clergy. 1. 6. 3. 10. 3. 11.
with the pitifull lamentation of the *Cat-*
holique people. 2. 7.

Bannishment of Bishops. 1. 3. 6. F 6.

Of seculer Gentlemen. 1. 3. 3. 9. F. 1.
Cer-

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Certaine voluntarily followed the
Clergy into bannishment. 3. 11.

Tookes rifled, prohibited. 1. 9. 3. 1. 3. 3.

Buryall. Sotemne buryall forbidden. 1. 4.

Catholiks buried so netime vnder a tree.

1. 10. Sometime in priuat houses. 3. 4.

Bishops confined. F. 2. forbidden to be
harbored or relieued. 3. 2. 1. 9.

Catholique. The *Arrians* quarell about
this name, and vngracefully challenge
it. 2. 10.

Chastity. All professours of the continent
life are hated and chaled away. M. 2.

C. 2. a. Vowed and professed chastity
is by the *Arrians* despised & comman-
ded to be violated 1. 8. Sacred virgins
shamfully handled and tortured by
them. 2. 6.

Churches shutt vp. 1. 11. 3. 1. M. 2. fraxed
and brent. 1. 1. taken from *Catholikes* &
by the *Arrians* addicted to their Com-
mon praier. 1. 1. 1. 4. 3. 1. abused to sta-
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Clergy of the *Arrians*, extraordinarily rage
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1, 1. 1, 2. 1

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cells for countenance of their error. 3. 1.

Dispuation colorably offered by the *Ar-
rians* and violently demeaned. 2, 8. 9,
10. 2, 1. 3, 18. F. 7

Envy of the *Arrians* at the vertue of the
Catholique Bishops. 1, 7. 2, 2

Heretiks. The *Arrians* burn *Manicheans* to
take from themselves the note of he-
resie. 2, 1

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Laws and *Proclamations*. Benefit of lawe &
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For enuie of this name and glory; cer-
taine are made deferred to long vexa-
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2, 9. M. 5. C. 13

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are ouer all. Occasion strangely tought
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3, 15: F. 4

Women vnciuilly and vnshamfastly vsed:
2, 6: 3, 4: M. 4

Faultes e'caped.

- | | |
|--|---|
| <p>Fol. 9 read Meerly was
my ayme to shew</p> | <p>f. 133. read rebaptiza-
tionis</p> |
| <p>f. 10. read licentious</p> | <p>f. 134. read serpentine</p> |
| <p>f. 15. read barb. rous</p> | <p>f. 137. read vs none</p> |
| <p>f. 20 read but for lingu-
la</p> | <p>f. 138. read peasant</p> |
| <p>f. 30. read made of stub-
bed palmes</p> | <p>f. 143. read Rusp. Surius</p> |
| <p>f. 40. read such as are</p> | <p>f. 149. read heritage</p> |
| <p>f. 52. read burned in</p> | <p>f. 153. read baldnes.</p> |
| <p>f. 65. read larger sente</p> | <p>f. 155. read Eulalius</p> |
| <p>f. 75. read vvhauering
font.</p> | <p>f. 156. read thelty</p> |
| <p>f. 83. read true counceles</p> | <p>f. 168. read Visigothes</p> |
| <p>f. 114 read Emperor.</p> | <p>f. 169. read seemed they
and the like discover</p> |
| <p>f. 119. read hee farther
came to Carthage</p> | <p>f. 172. read Hieron.</p> |
| <p>f. 123. read no ability</p> | <p>f. 179. blot out 180.</p> |
| <p>f. 127. read mothers P. F</p> | <p>f. 209. read Caried.</p> |
| <p>f. 128. read toucheth vs</p> | <p>f. 211. read large and</p> |
| <p>f. 132. The passion of
the 7. martyrs is di-
stinct by it selfe & no
partt of the 3. booke.</p> | <p>f. 212. read moan.</p> |

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